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ABSTRACT

This curriculum guide, designed by secondary school teachers from the Minnesota school districts of Roseville and St. Paul, helps students to understand the status, needs, and contributions of minority group women: American Indians; Asian Americans; blacks; and Hispanics. The guide is intended for use by secondary grade teachers to integrate relevant aspects of the history, culture, and contributions of minority group women into existing classroom curricula. Lessons in this curriculum guide are divided according to key concepts: similarities and differences among people, stereotyping, and discrimination. Each lesson plan is structured to emphasize one or more of the key concepts. Subject area, grade level, and names of teachers who developed the lessons are listed. The minority female group taught about in the lesson is indicated, and major ideas and organizational themes are provided. A summary of each lesson provides teachers with a statement of the content emphasis. Specific behavioral objectives are listed along with teaching procedures and activities designed to help students achieve the objectives. This section on teaching procedures and activities provides discussion questions, worksheets and ideas. To evaluate the effectiveness of these activities, wrap-up activities are provided in the "Evaluation Procedures" section. A listing of books, articles, and other materials needed for each lesson is included in the resource section following each lesson plan. (JD)

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AMERICA'S WOMEN OF COLOR:
INTEGRATING CULTURAL DIVERSITY INTO NON-SEX-BIASED CURRICULA

SECONDARY CURRICULUM GUIDE

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U.S. DEPARTMENT OF EDUCATION
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3. Council on Interracial Books: Definition of sexism in "Fact Sheet on Institutional Sexism," March 1976, p. 1.

4. Minneapolis Star: "It's No 'Ms.-take'" by Suzanne Perry in Minneapolis Star, March 12, 1979, pp. 1b, 3b.

5. National Commission on Working Women, Center for Women and Work: "An Overview of Women in the Workforce," 1978.

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INTRODUCTION

AMERICA'S WOMEN OF COLOR: INTEGRATING CULTURAL DIVERSITY INTO NON-SEX-BIASED CURRICULA is a training and development program funded under the Women's Educational Equity Act, U.S. Department of Education. It is designed to help students understand the status, needs, and contributions of minority women of color, i.e., American Indian, Asian American, Black, and Hispanic; and to help teachers integrate relevant aspects of the history, culture, and contributions of these women into their existing classroom curricula. Based on the fact that both males and females, regardless of their racial ethnic group, are seriously limited in their information about minority women, it provides a process for meeting this deficit.

This project represents the work and commitment of many people during a two-year period. Although housed within the St. Paul Schools, it involved educators from the Roseville Area Schools and Hamline University. Through their efforts, a set of materials has been developed for use in staff programs at the elementary and secondary levels. These materials include this curriculum guide, five filmstrips on minority women and user's guides, an elementary curriculum guide, a teacher-training manual, and an annotated bibliography of materials and resources pertaining to women of color.

The following lessons and activities were developed by secondary teachers during the in-service workshops in which they gained skills for teaching about America's minority women, i.e., American Indian, Asian American, Black, and Hispanic, within their ongoing classroom curricula. They serve as examples of how information on minority women can be processed by teachers who participated in in-service sessions as part of the project. The guide is to be utilized in the sample workshop outlined in the Teacher-Training Manual. The lessons are intended to serve as a guide to educators; they are examples of ways to integrate curriculum about minority women into various subject areas, and they have been designed to increase student understanding of race and sex discrimination and their impact on minority women.

The lessons in this guide are divided according to key concepts which were used in developing them. They are:

Similarities and Differences: People can be similar or different in such respects as physical appearance, culture, and values. The lessons in this section focus on the sharing of feelings and needs as well as on unique aspects of minority women.

Stereotyping: Standardized images and conceptions can be applied to members of a certain group. The lessons on stereotyping deal with the many misconceptions about minority women and emphasize the differences among the four groups of minority women.

Discrimination: Making distinctions against minority women on the basis of both race and sex rather than on individual merit has been and continues to be common in this country. The lessons utilizing this key concept focus on how minority women are discriminated against as well as on their achievements in spite of race and sex biases.

The lessons listed under each key concept in the Table of Contents reflect the diversity of subject areas in which the concepts can be integrated into classroom curricula.

CURRICULUM FORMAT

Each lesson plan is structured to emphasize one or more of the key concepts. Subject area, grade level, and the name of the teacher who developed it are listed at the top. "Group(s)" indicate which minority female group(s) is (are) included in the lesson. Major ideas and organizational themes are provided under the "Key Concept" heading. Key concepts should facilitate the incorporation of the lessons into ongoing curricula.

The generalization for each lesson provides teachers with a statement of the content emphasis. Specific behavioral objectives are followed by activities designed to help students achieve them.

The section on teaching procedures and activities provides activities, discussion questions, worksheets, and ideas through which to present the main ideas of the lessons. To evaluate the effectiveness of these activities, specific wrap-up activities (or post-tests) are provided in the "Evaluation Procedures" section.

A listing of books, articles, and other materials needed for each lesson is found in the section, "Resources and Materials." Descriptions of books and articles can be found in Minority Women: An Annotated Bibliography, which accompanies this guide.

A NOTE TO USERS

Each lesson was field-tested by its developer. For those individuals who decide to use the lessons as written, the following steps are recommended:

1. The user should become knowledgeable about the four groups of minority women and the curriculum format used in developing the lesson plans. Background information in these areas can be found in the Teacher-Training Manual. In addition, the annotated bibliography provides a variety of resources to help potential users understand minority women.

2. The lesson should be read thoroughly. Space has been provided in the left margin for notes and/or comments.

3. Enough lead time should be allowed for teachers to become acquainted with materials and resources as well as to order them.

4. Enough time should be allowed for users to teach the lesson plan adequately. During the field-testing, developers sometimes found that they underestimated the amount of time that it took to implement their lessons. Lessons were revised after field-testing to accommodate their concerns. Some lessons were streamlined, others were revised to include teaching procedures and strategies which provide for easier implementation.

SIMILARITIES AND DIFFERENCES

NAME: Mable F. Younge, St. Paul Public Schools

SUBJECT: Social Studies GRADE LEVEL: 7-9

Title of Lesson: Minority Women: A Historical Perspective

Group(s): American Indian, Asian American, Black, and Hispanic

Key Concept(s): Stereotyping, Discrimination, Similarities, and Differences

Generalization(s): Although there are many similarities among people, differences also exist, even where people have the same ancestral roots. Stereotypes have aided in limiting our perceptions of American Indian, Asian American, Black, and Hispanic women.

Behavioral Objective(s):

Each student will be able to define and give one example of discrimination, stereotypes, similarities, and differences as they apply to minority women.

Each student will be able to identify and name the geographical regions represented in the backgrounds of the four groups of minority women.

Teaching Procedures and Activities:

1. Teacher will elicit from students their definitions and examples regarding the four key concepts. After discussing their views, students will write their definitions of the words "discrimination," "stereotypes," "differences," "similarities," "racism," and "sexism."

2. Teacher will pass out copies of the definition worksheet. Ask students to compare their definitions with those on the definition sheet.

3. The class will discuss each term separately, beginning with "discrimination." Emphasize the two words, "race" and "sex," and determine their influence in discrimination.

4. The students will make a comparison between the words "racism" and "sexism."

Explain what is common to the definitions. Emphasize that these two kinds of discrimination can be individual, unintentional, institutional, and/or intentional.

5. The class will discuss similarities and differences. Students should compare their own definitions with those on the definition sheet.

6. The teacher will use a map of the world and point out the places of origin of women of color. Discuss how some places of origin overlap. Use small maps of continents, if available, to discuss countries.

7. Using pictures of minority women in Women at Work, discuss how minority females choose many different careers.

8. Teacher will compare the definition of "stereotype" with students' definitions. Ask students to list two stereotypes which they are aware of about each group of minority women.

9. Teacher will divide class into several groups of four and assign each a group of minority women to research. All answers from each group will be compiled to form a historical timeline. The timeline may be displayed for class. See the "Resources and Materials" section for readings on minority women.

   Research questions:

   a. What year did women from the minority group you are studying come to America?

   b. What circumstances promoted their coming to America?

   c. How did they view America in the beginning?

   d. Name three women and the contributions which they have made to American society.

   e. Name one historical event that should be recorded accurately in the history books.

   f. List four stereotypes about your group of minority women, find the origin of the stereotypes, and explain why they are stereotypes.

g. Compare the historical backgrounds of the four groups of minority women. What are some similarities and what are some differences?

10. Students will complete the review worksheet.

Evaluation Procedure:

Each student will name each of the four groups of minority women and its ancestral backgrounds. Each student will define each of the four key concepts used throughout this lesson (discrimination, stereotypes, similarities, and differences) and give examples as they apply to minority women.

Resources and Materials:

"Asian American Women," from America's Women of Color: Integrating Cultural Diversity into Non-Sex-Biased Curricula project. Newton, Mass.: Women's Educational Equity Act Publishing Center, 1982. Filmstrip.

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"Not about to be Ignored," from America's Women of Color: Integrating Cultural Diversity into Non-Sex-Biased Curricula project. Newton, Mass.: Women's Educational Equity Act Publishing Center, 1982. Filmstrip.

Witt, Shirley Hill. "Native Women Today: Sexism and the Indian Woman," in Sue Cox (ed.), Female Psychology: The Emerging Self. Chicago: SRA, 1976, pp. 249-259.

Small maps of countries

Definition Worksheet

Review Sheet

DEFINITION WORKSHEET

Sexism:

"Any attitude or institutional structure which subordinates a person or group because of sex. Any assignment of roles in society on the basis of sex. Exploitation of females, individually or as a group, by males. Sexism can be individual, cultural, or institutional and intentional or unintentional."

Source: Fact Sheets on Institutional Sexism. New York: Council on Interracial Books for Children, March 1976, p. 1.

Racism:

Any attitude or institutional structure which subordinates a person or group because of race. Any assignment of roles in society on the basis of race and exploitation of minority persons, individually or as a group. Racism can be individual, cultural, or institutional and intentional or unintentional.

(This definition is adapted from the above one on sexism.)

Discrimination:

Making a distinction in favor of, or against, a person or persons on the basis of race and/or sex rather than on individual merit.

Similarities and Differences:

Areas in which people can be similar or different include physical features, cultures, and values.

Stereotype:

A set image or conception applied to members of a certain group.

American Indian Women:

Women who are United States citizens, and who are descendants of the original inhabitants of North, South, and Central America, as well as the Caribbean Islands. They may also officially be listed on an American Indian tribal roll.

Asian American Women:

Women who are United States citizens and who are of Asian ancestry. Some Asian locations are Japan, China, the Philippine Islands, the Pacific Islands, Korea, Southeast Asia, and East India.

Black Women:

Women who are United States citizens and who are of African, Caribbean, and Oceanic Islands ancestry.

Hispanic Women:

Women who are United States citizens, and who are of South American, Puerto Rican, Mexican, Central American, Caribbean Islands, and Spanish ancestry.

REVIEW SHEET

Define the Key Concepts:

1. Discrimination:

To make a _____ in favor of, or against, a person or persons on the basis of _____ and/or _____ rather than on individual _____.

Racism:

Any _____ or institutional structure which _____ a person or _____ because of _____. Any assignment of _____ in society on the basis of _____ and _____ of _____ _____, _____ or as a group. Racism can be _____, _____, or _____, and intentional or _____.

Sexism:

Any _____ or _____ structure which _____ a _____, or _____ because of _____. Any assignment of _____ in _____ on the basis of _____. _____ of _____, _____ or as a group by males. Sexism can be _____, _____, or _____ and _____ or _____.

The double bind applies to _____ females.

2. Similarities and Differences:

Areas in which _____ are similar or _____ can be _____ _____, _____, and _____.

American Indian women are of _____, _____, and _____ American, as well as _____ _____ ancestry.

Asian American women are of _____ancestry. Some Asian locations are _____, _____, _____ _____, the Pacific Islands, _____ _____, and _____ _____.

Black women are of _____, _____, and _____ ancestry.

Hispanic women have ancestry from _____ _____, _____ _____, _____, _____ _____, the _____ _____, and _____.

Minority women have a diversity of _____, _____, and _____.

3. Stereotype:

A set _____ or conception applied to _____ of a _____ _____.

Name two stereotypes about women from each minority group:

American Indian women: _____

_____

Asian American women: _____

_____

Black women: _____

_____

Hispanic women: _____

_____

Explain your reaction to this statement:

"I don't see color, I just see you as you are."

ANSWERS

REVIEW SHEET

1. Discrimination:
   Making a distinction in favor of, or against, a person or persons on the basis of race and/or sex rather than on individual merit.

   Racism:
   Any attitude or institutional structure which subordinates a person or group because of race. Any assignment of roles in society on the basis of race and exploitation of minority persons, individually or as a group. Racism can be individual, cultural, or insitutional, and intentional or unintentional.

   Sexism:
   Any attitude or institutional structure which subordinates a person or group because of sex. Any assignment of roles in society on the basis of sex. Exploitation of females, individually or as a group, by males. Sexism can be individual, cultural, or institutional, and intentional or unintentional.

   The double bind applies to minority females.

2. Similarities and Differences:
   Areas in which people are similar or different can be physical features, culture, and values.

   American Indian women are of North, South, and Central American, as well as Caribbean Islands ancestry.

   Asian American women are of Asian ancestry. Some Asian locations are Japan, China, the Philippine Islands, the Pacific Islands, Southeast Asia, and East India.

   Black women are of African, Caribbean, and Oceanic Islands ancestry.

   Hispanic women have ancestry from South America, Puerto Rico, Mexico, Central America, the Caribbean Islands, and Spain.

   Minority women have a diversity of cultures, religions, and languages.

3. Stereotype:
   A set image or conception applied to members of a certain group.

   Name two stereotypes about women from each minority group:
   (Some examples are given.)

   American Indian women are squaws.
   American Indian women are unable to be leaders.

Asian American women are geishas.
Asian American women are shy.

Black American women are maids.
Black American women are welfare recipients.

Hispanic women are quick-tempered.
Hispanic women eat only tacos.

Explain your reaction to this statement:

"I don't see color, I just see you as you are."

(Students should be able to recognize this statement as racist because color is an important part of an individual's personhood.)

NAME: Mable F. Youngе, St. Paul Public Schools

SUBJECT: Social Studies GRADE LEVEL: 7-9

Title of Lesson: Research Project on Minority Women

Group(s): American Indian, Asian American, Black, and Hispanic

Key Concept(s): Stereotyping, Similarities, Differences, and Discrimination

Generalization(s): Minority women have had to overcome stereotyping and discrimination to achieve their goals. All are affected by race and sex discrimination, yet their responses and accomplishments have been and are different.

Behavioral Objective(s):

Each student will be able to write a book report using the four key concepts after reading a book about a minority woman.

Teaching Procedures and Activities:

1. Teacher will review with the students the four key concepts by eliciting definitions and examples.

   Discrimination: Making a distinction either in favor of, or against, a person or group of persons on the basis of sex and/or race without regard to individual merit.

   Stereotype: A set image or conception applied to members of a certain group.

   Similarities and Differences: Areas in which people can be similar to or different from each other include: physical features, culture, and values.

2. Each student will select a book from the bibliography sheet.

   a. Read the book, keeping in mind the four key concepts.

   b. Make a rough draft of the book report, using the guide provided in Worksheet #1.

c. After the rough draft is reviewed by the teacher, submit the final paper.

3. Each student will give an oral report to the class.

Evaluation Procedure:

Each student will write a one-page book report that includes mention of the four key concepts and a description of how they affected a minority woman.

Resources and Materials:

Bibliography of Biographies of Minority Women

Worksheet #1

WORKSHEET #1

BOOK REPORT

A book report gives two kinds of information: what the book is about and what you thought of it. And an oral report should be planned carefully.

I. What the book is about should include:

A. Background of the story--time, place, and the main characters.
B. A general idea of what happens and a description of the main characters.
C. If it is a biography, indicate why the person written about is important and mention several important incidents in her life.
D. Keep in mind the four key concepts: stereotype, similarities, differences, and discrimination.

II. What you thought about the book:

A. Give your reaction to the book and show how perceptively and intelligently you have read it.
B. Give specific reasons for liking or disliking the book. Tell why others might share your opinion.
C. Tell how the book has influenced your thinking or amibitions. Use examples to support your ideas.

III. How to prepare an oral report:

A. Prepare an outline from your report. Arrange the main ideas first, with details following them.

B. Write notes on cards to use as reminders when delivering your report.

1. Your outline will provide you with the items to place on cards or slips of paper.
2. Use key words or phrases instead of complete sentences.

C. Plan an interest-arousing introduction and a strong conclusion. Here you may show a chart or pictures of the main characters in the book.

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O'Dell, Scott. Zia. Boston: Houghton Mifflin, 1978.

NAMES: Mable F. Younge and Bernice Taylor, St. Paul Public Schools

SUBJECT: Social Studies GRADE LEVEL: 7-9

Title of Lesson: Women of Color and Their Roles

Group(s): American Indian, Asian American, Black, and Hispanic

Key Concept(s): Similarities and Differences

Generalization(s): There are similarities and differences among minority women in regard to their roles within their cultural groups.

Behavioral Objective(s):

Each student will be able to write a two-page essay on role similarities and differences among minority women.

Teaching Procedures and Activities:

Day I

1. Teacher will review and discuss roles which minority women have played in American history.

2. Teacher will elicit from students answers to the following questions:

   a. What images of women of color do you have? (List on chalkboard.)

   b. From what source did you get your data?

3. Each student will be given a worksheet, Chart #1. Teacher will list on chalkboard and discuss the following directions to help students understand the similarities and differences among women of color generally and in regard to their roles specifically.

   Women of Color:

   The four groups of women of color are American Indian, Asian American, Black, and Hispanic. Students should record on the chart the minority group of which the women they are studying are members.

Names of Women of Color:

Many women of color have made numerous contributions, yet are rarely mentioned in a historical context. Identify women who are named and include these names on your charts.

Historical Traditional Roles:

Students will recognize in historical information how people's culture and environment contributed to many of the roles women of color played during their lives. Identify and name some of the historical and traditional roles that are mentioned as you view the various filmstrips and films.

Similarities among Women of Color:

Women of color are constantly resisting discrimination on the basis of both race and sex. Many women of color have problems in the area of housing, employment, health care, and education.

Differences among Women of Color:

Each woman of color must be acknowledged as a unique individual. Each group of minority women differs in its historical experience in America.

Concerns of Women of Color:

Women of color are interested in obtaining equality in all areas, dispelling the existing stereotypes, and eliminating race and sex discrimination.

4. Teacher will explain to students that on each of the next four days, they will study one minority group of women. Each student is to keep an updated chart by recording and making notes under the categories indicated.

Day II

1. The class will view the filmstrip "Not about to be Ignored."

Key discussion questions:

a. What group of women is discussed in the filmstrip? (Black.)

b. Name three Black women described in the filmstrip who you seldom hear mentioned. (Ida B. Wells, Isabella, Madam C. J. Walker.)

c. Name three roles which Black women have historically played in America. (Domestic worker, mammy, school teacher.)

d. How are Black women different from each other? (All Black women are diverse in their personalities, lifestyles, and religious beliefs. Each Black woman has a different background and is a unique individual.)

Day III

1. The class will view the film "Indians of Early America."

2. Students will compare the regional, cultural, and traditional differences among Indian women in four tribal groups.

Key discussion questions:

a. In what ways are the cultures of the four tribes similar? (They all depend on nature for survival. They all have a deep reverence for nature. Music and dancing are an important part of their culture. Other general ideas from the filmstrip may be used.)

b. In what ways were the customs and lifestyles different? (All the tribes had different survival methods.)

c. In what tribes did women have the most power or authority? (The Iroquois tribe of the Northeast and Pueblo Indians of the Southwest.)

d. Describe their responsibilities. (The Iroquois women selected the chief; they had the responsibility of researching information on all the candidates. The Pueblo women were historians.)

Day IV

1. The class will view filmstrip "Asian American Women."

   Key discussion questions:

   a. How were the experiences of the early Asian American women similar to those of all immigrant groups? (They experienced discrimination faced by all nonwhite peoples.)

   b. How were the experiences of the early Asian Americans different from those of other immigrant groups? (There were hundreds of legal restrictions imposed to limit their economic and social growth.)

   c. How is the Asian American woman's traditional role described? (Submissive, hardworking, and selfless.)

   d. What were some of the social and psychological consequences of being an Asian American woman? (The early Asian American woman, in addition to working hard in the West, also had to deal with a hostile society. She was not expected to develop herself nor seek leadership positions.)

   e. What are the goals of Asian American women today? (To determine their own priorities for finding answers to their concerns; to assume the responsibility for forming their own coalitions.)

Day V

1. The class will view the filmstrip "La Chicana en la Historia (The Chicana's Role in History)."

   Key discussion questions:

   a. How has the Chicana always been stereotyped? (A nurturing woman.)

   b. Who ruled over pre-Columbian America? (Powerful Mexican queens and goddesses.)

   c. What were the traditional areas of activity for Chicanas outside the home? (Folk medicine, midwifery, farming, and marketing.)

d. What is the name of the movie that tells the true story of miners' wives taking over the picket lines? ("Salt of the Earth.")

e. What percent of all factory workers are Chicanas? (11 percent.)

f. What is the average salary per year for 28 percent of all Chicanas? ($3,200.)

Evaluation Procedure:

Each student will write a two-page essay on the following topic: "Similarities and Differences among Minority Women and Their Roles."

Each essay should include the historical background of each group of minority women. For example: In the different cultures, how were roles similar and different? How have roles changed for each group of minority women?

Resources and Materials:

"Asian American Women," from America's Women of Color: Integrating Cultural Diversity into Non-Sex-Biased Curricula project. Newton, Mass.: Women's Educational Equity Act Publishing Center, 1982. Filmstrip.

"Indians of Early America." Chicago: Encyclopedia Britannica Educational Corp., 1959. Film.

"La Chicana en la Historia (The Chicana's Role in History)." South Pasadena, Calif.: Bilingual Educational Services, 1977. Audiovisual instructional program.

"Not about to be Ignored," from America's Women of Color: Integrating Cultural Diversity into Non-Sex-Biased Curricula project. Newton, Mass.: Women's Educational Equity Act Publishing Center, 1982. Filmstrip.

Note: If unable to obtain the film "Indians of Early America" and filmstrip "La Chicana en la Historia (The Chicana's Role in History)," use the filmstrips that are part of this project.

CHART #1

WOMEN OF COLOR	NAMES OF WOMEN OF COLOR	HISTORICAL TRADITIONAL ROLES	SIMILARITIES WITH OTHER WOMEN OF COLOR	DIFFERENCES OF UNIQUE INDIVIDUALS	CONCERNS OF MINORITY WOMEN

STEREOTYPING

NAME: Project Staff

SUBJECT: Social Studies GRADE LEVEL: Secondary

Title of Lesson: Stereotyping and the Media

Group(s): American Indian, Asian American, Black, and Hispanic

Key Concept(s): Stereotyping

Generalization(s): Stereotyping is often used by people to categorize others. It is often inaccurate, and does not show similarities and differences among people. The problem of stereotyping is particularly difficult for minority women, as they are subjected to stereotypes for both their racial group and sex.

Behavioral Objective(s):

Each student will be able to define the term "stereotype" and list three ways in which it can be harmful.

Each student will be able to identify how various minority women are stereotyped.

Each student will be able to describe how race and sex biases affect stereotyping of minority women.

Teaching Procedures and Activities:

1. The teacher will review the term "stereotype" with students. (Stereotype: A set image; a standardized or typical image or conception applied to members of a certain group.)

2. The teacher will discuss with students how race and sex biases affect stereotypes of minority women:

   Key discussion questions:

   a. What are some stereotypes about minority groups? (American Indians are savages and scalp people; Asian Americans own laundries and eat chow mein; Blacks are good dancers and are on welfare; Hispanics are illegal immigrants and take siestas.)

b. What are some stereotypes about women? (All women are passive; women should be seen and not heard; women are housewives, secretaries, and women libbers; women are too emotional.)

c. What are some stereotypes about minority women? (American Indian women live in tipis (tepees) and wear feathers in their hair; they are squaws or princesses. Asian American women are geishas, Dragon Ladies, and submissive. Black women are mammies, entertainers, and aggressive. Hispanic women are hot-blooded, eat tacos, and speak only Spanish.)

d. Why are such stereotypes harmful? (They prevent realistic portrayals of individuals, perpetuate false perceptions of a total group, do not enable individuals to form authenic relationships with those whom they stereotype, etc.)

3. Students will be asked to view three television programs during a week. While viewing each program, students will complete the questions on stereotyping in television programs (handout follows the lesson plan). When activity is completed, the class will discuss common stereotypes and their possible effects on viewers.

4. Students will be asked to view ten television commercials. While viewing each commercial, students will complete the questions on stereotyping in television commercials (handout follows the lesson plan). Teacher's note: All commercials must have people in them. When activity is completed, the class will discuss common stereotypes and their possible effects on viewers.

Evaluation Procedure:

Each student will complete the questions on the post-test accurately.

Resources and Materials:

Handout, "Stereotyping in Television Programs"

Handout, "Stereotyping in Television Commercials"

Post-test

STEREOTYPING IN TELEVISION PROGRAMS

1. How many male characters were there in the program?

2. How many female characters were there in the program?

3. Who was the main character?

4. Was the main character a male or female?

5. How many Blacks were shown in the program? _____
   How many Black males? _____
   How many Black females? _____

6. How many American Indians were shown in the program? _____
   How many Indian males? _____
   How many Indian females? _____

7. How many Hispanic persons were shown in the program? _____
   How many Hispanic males? _____
   How many Hispanic females? _____

8. How many Asian Americans were shown in the program? _____
   How many were males? _____
   How many were females? _____

9. How many whites were shown in the program? _____
   Were various heritages (German, Irish, French, etc.) among whites shown?

   If so, what groups were represented?

10. What were the men in this program doing? List activities.

11. What were the women in this program doing? List activities.

12. If minorities (American Indian, Asian American, Black, Hispanic) were shown in this program, list their activities, if different from those of whites.

    Minority group (specify) men:

    _____

    _____

    Minority group (specify) women:

    _____

    _____

STEREOTYPING IN TELEVISION COMMERCIALS

1. How many males were in the commercial?

2. How many females were in the commercial?

3. Count the number of persons from each of these groups in the commercial.

	Men	Women
White		
American Indian		
Asian American		
Black		
Hispanic		

4. What activities were the males involved in?

5. What activities were the females involved in?

6. Who was the main character in the commercial?
   What was this person doing?

7. If minorities were shown in the commercial, were their activities different than those of whites?

   If so, in what ways?

POST-TEST

1. What does the word "stereotype" mean?

2. List three ways stereotyping can be harmful.

   1. _____

   2. _____

   3. _____

3. List two stereotypes for each of the following groups:

men	1.	_____
	2.	_____
women	1.	_____
	2.	_____
American Indian women	1.	_____
	2.	_____
Asian American women	1.	_____
	2.	_____
Black women	1.	_____
	2.	_____
Hispanic women	1.	_____
	2.	_____

4. Describe how race and sex biases affect stereotyping of minority women and give examples.

   _____

   _____

   _____

5. List two harmful effects which television has on stereotypes:

   1. _____

   2. _____

NAME: Project Staff

SUBJECT: Social Studies GRADE LEVEL: Secondary

Title of Lesson: Images of Asian American Women

Group(s): Asian American

Concept(s): Stereotyping

Generalization(s): Stereotyping of Asian American women prevents us from viewing them as individuals with needs, feelings, talents, and aspirations.

Behavioral Objective(s):

Students will be able to identify their stereotypes of Asian American women.

Students will be able to analyze their stereotypes of Asian American women.

Students will be able to compare their stereotypes with information on Asian American women.

Teaching Procedures and Activities:

1. Students will complete the exercise on stereotypes. (The exercise can be found following this lesson plan.)

2. Each student will pair up with another and share their responses to the exercise.

3. Have the pairs report their discussion to the class. You may want to do one or more of the following things during the group discussion:

   a. Tally the responses in sections a and b of the exercise.

   b. Ask for and list the responses regarding the comments made by parents/relatives about Asian American women.

      (1) Discuss how these comments influence and affect Asian American women.

      (2) Discuss the kinds of feelings associated with the comments, e.g., anger, happiness, superiority.

(3) Discuss what a stereotype is and how we often stereotype Asian American women in certain ways. (Stereotype: A set image; a standardized or typical image or conception applied to members of a certain group.)

4. Students will read the autobiographies (or parts of them) of Maxine Hong Kingston, Monica Sone, and Jeanne Wakatsuki Houston. In addition, the readings in Asian Women are good examples of the diversity of viewpoints and lifestyles of Asian American women in this country.

   Students can also do research on Asian American women such as Connie Chung, March Fong Eu, and Patsy Takamoto Mink.

5. After students have completed their readings and/or research on Asian American women, have them compare their findings with their answers in the exercise on stereotypes. The comparisons should be discussed with the class as a whole.

   Key discussion questions:

   a. What were/are your stereotypes?

   b. How do they compare with the information that you found on Asian American women?

   c. Is it valuable to stereotype Asian American women?

   d. Why or why not?

   e. Have you ever been stereotyped?

   f. How did/does it make you feel?

6. Supplementary Activities:

   a. Students can review curriculum materials in their classroom and/or school to determine the extent to which Asian American women are represented by pictures and/or stories about them.

(1) If there is a lack of information on Asian American women, plan a course of action whereby the publisher is requested to include such data. (Students could write letters to the publisher(s) protesting the lack of material on Asian American women in textbooks.)

(2) Collect pictures of Asian American women from magazines and other sources for use by teachers and for posting on bulletin boards.

b. The strategy for examining stereotypes about Asian American women can be used for examining stereotypes about other women of color. Books and resources can be found in the other lesson plans.

Evaluation Procedure:

Each student will write an essay identifying and analyzing initial stereotypes about Asian American women and comparing them to how she/he now views such women.

Resources and Materials:

Asian Women. Los Angeles: University of California Press, 1975.

Houston, Jeanne Wakatsuki, and Houston, James D. Farewell to Manzanar. New York: Bantam, 1976.

Kingston, Maxine Hong. Woman Warrior. New York: Vintage, 1976.

Sone, Monica. Nisei Daughter. Boston: Little, Brown and Co., 1953.

Exercise on Stereotypes

STEREOTYPES

Have students fill out the following exercise individually.

a. What are your ideas about Asian American women:

1. _____ Pretty
2. _____ Passive
3. _____ Cannot speak English
4. _____ Look like China dolls
5. _____ Aggressive
6. _____ Slanted eyes
7. _____ Bionic women
8. _____ Can dance well
9. _____ Graceful
10. _____ Business-minded
11. _____ Others (write in words)

_____ _____

_____ _____

_____ _____

_____ _____

b. Look over your list and try to recall where you got your ideas about Asian American women:

1. _____
2. _____
3. _____

NAME: Bernice Taylor, St. Paul Public Schools

SUBJECT: English/Social Studies GRADE LEVEL: 10-12

Title of Lesson: Stereotypes and Women of Color

Group(s): American Indian, Asian American, Black, and Hispanic

Key Concept(s): Stereotyping

Generalization(s): Stereotyping does not enable us to view women of color as individuals with unique identities.

Behavioral Objective(s):

Each student will be able to compare her/his stereotypes regarding minority women with facts and information obtained through research.

Teaching Procedures and Activities:

1. Students will discuss the definition of stereotyping. Teacher will record on tagboard the stereotypes which students have of women of color. Tagboard examples should be kept in view until the end of the lesson.

2. Students will complete Worksheet #1, which will help them become aware of their own stereotypes.

3. Students will discuss in small groups their response to the survey questions (Worksheet #1). Students should listen to their classmates' comments and keep an individual record on each person. An example for record-keeping is on Worksheet #2.

4. Students will complete open-ended phrases found on Worksheet #3 before beginning the reading assignment. This pre-evaluation will help students recognize how familiar they are with information about women of color.

5. While reading the materials, students are to continue using Worksheet #3 to gather facts on minority women. Teacher should assign to students the following materials to read:

"Black Woman: Assertiveness vs. Aggressiveness"
Five Mexican American Women in Transition
"Indian Women: A Legacy of Freedom"
Forgotten Minority: Asian Americans in New York City

Note: Teacher may want to assign different selections to students depending on each student's reading ability. Materials are very intensive and in-depth.

Evaluation Procedure:

Each student will write a two-page essay in which she/he discusses two stereotypes about minority women in regard to their sources, misleading messages, and impact on one's perceptions of minority women. She/he should then compare the stereotypes with information found in the readings.

Resources and Materials:

Forgotten Minority: Asian Americans in New York City. Report of the New York State Advisory Committee to the U.S. Civil Rights Commission, November 1977.

Lindborg, Kristina, and Ovando, Carlos J. Five Mexican American Women in Transition: A Case Study of Migrants in the Midwest. San Francisco: R & E Research Associates, 1977.

Lurie, Nancy Oestreich. "Indian Women: A Legacy of Freedom" in R. I. Acopi (ed.), Look to the Mountain Top. San Jose, Calif.: Gousha Publications, 1972, pp. 29-36.

Williams, Bertha M. "Black Woman: Assertiveness vs. Aggressiveness." Journal of Afro-American Issues, Vol. 2, No. 3, Summer 1974, pp. 205-209.

Worksheets #1-#3

WORKSHEET #1

STEREOTYPES AND THEIR SOURCES

1. List three stereotypes you have about women of color.

2. Name two sources from which you learned your stereotypes.

3. Do you still have the same stereotypes in high school as you did in elementary school? Explain your answer.

4. Are stereotypes harmful to women of color? Explain your answer.

5. Do you confront persons who make stereotypic remarks about women of color? Explain your answer.

WORKSHEET #2

STEREOTYPING

Classmate's Name: _____

Name of woman's minority group: _____

_____

Give two examples of stereotyping: _____

_____

Disagree: _____ Agree: _____

Explanation of opinion: _____

_____

_____

Suggestion for classmate: _____

_____

_____

WORKSHEET #3

FACTS ABOUT WOMEN

Finish the following open-ended phrases by using complete sentences. Give examples of valid information/facts about each group of minority women.

1. Women are:

   1. _____

   2. _____

   3. _____

   4. _____

2. American Indian Women are:

   1. _____

   2. _____

   3. _____

   4. _____

3. Asian American Women are:

   1. _____

   2. _____

   3. _____

   4. _____

4. Black Women are:

   1. _____

   2. _____

   3. _____

   4. _____

5. Hispanic Women are:

   1. _____

   2. _____

   3. _____

   4. _____

NAMES: Lynda Leonard and Karen Thimmesh, St. Paul Public Schools

SUBJECT: Art GRADE LEVEL: 10-12

Title of Lesson: Historical Pictorial Representation

Group(s): American Indian, Asian American, Black, and Hispanic

Key Concept(s): Stereotyping

Generalization(s): Pictures available to most students in textbooks have perpetuated a standardized image in reference to members of minority groups of either sex. Minority women have been depicted in a very narrow range of roles (if depicted at all).

Behavioral Objective(s):

Each student will be able to render an acrylic brush painting pertaining to a specific minority group on a mural panel, depicting minority women as leaders or playing roles in areas where they are very rarely seen, such as agribusiness, government, health, and art.

Teaching Procedures and Activities:

1. Using textbooks in the areas of government, agriculture, health, or art, teacher will discuss the illustrations.

   Key discussion questions:

   a. Do you see pictures of minority people?

   b. Do you see pictures of minority women?

   c. Why do you think there are so few minority women? Why do you think they are omitted?

2. Teacher will discuss various stereotypes which students have about minority women. Discuss methods by which students arrived at these stereotypes. Teacher will show examples of stereotypes of minority women from magazines and pictures in books.

   Key discussion questions:

   a. What types of activities do you see people involved in?

b. Are the activities those of females or males?

c. In what types of activities were men involved?

d. Can you describe the man or woman in each picture?

e. Could men and women have switched what they were doing?

3. Students working in groups will choose randomly a minority group of women and depict them in roles they are seldom seen in.

4. Students are to sketch ideas on 18" x 24" manilla paper. Each sketch is to be in a puzzle-type fashion. Each drawing should be transferred to a 4" x 8" masonite panel, which must be painted with acrylic paints.

5. Each group should explain its drawings to the class.

6. Each group should invite a minority woman in a leadership position, such as in art or government, to speak to students. The focus of her talk should be how she combats stereotypes in her career.

Evaluation Procedure:

Each student will depict, in acrylic paintings, minority women in various leadership roles in such areas as agribusiness, government, health, or art.

Resources and Materials:

Textbooks

Pictures from magazines

18" x 24" manilla paper

Acrylic paints

4" x 8" masonite panels

DISCRIMINATION

NAME: Art Erler, Roseville Area Schools

SUBJECT: Reading GRADE LEVEL: 7-9

Title of Lesson: Three American Indian Women

Group(s): American Indian

Key Concept(s): Discrimination and Stereotyping

Generalization(s): Despite the negative effects of discrimination and stereotyping, many Indian women have made substantial contributions to their people and this country.

Behavioral Objective(s):

Each student will be able to list one example of discrimination and one of stereotyping as they apply to each Indian woman in the lesson plan.

Teaching Procedures and Activities:

1. Students will read the selection on Sarah Winnemucca in Famous Indian Women, pages 4-7 (yellow book). After reading the selection, students should complete the study questions following the lesson plan.

2. After completion of the study questions, students will discuss their answers.

   Key discussion questions:

   a. What is discrimination? (Making a distinction in favor of, or against, a person or persons on the basis of race and/or sex rather than on individual merit.)

   b. What are two examples of discrimination that Sarah Winnemucca faced?

      (1) She was sent away from St. Mary's Convent School because she was an Indian.

      (2) She was a part of forced migration--being moved by the U.S. Government to different reservations.

(3) Indian agents were often dishonest men who starved the Indians and kept them in poverty.

(4) President Hayes signed an order allowing the Paiutes to return to Oregon; however, it was broken.

c. What were Sarah's contributions to her people?

(1) Worked as an interpreter, trying to help her people and whites understand each other.

(2) Persuaded the white soldiers not to attack the Bannock camp. She then helped her people escape.

(3) Tried to persuade the Government not to send the people to the Yakima Indian Reservation in Washington.

(4) Went to San Francisco and made many speeches in an effort to get money, clothes, food, and the right to return to Oregon for her people.

(5) Went to Washington, D.C. and talked to President Hayes about signing an order allowing the Paiutes to return to Oregon.

3. Students will read the selection on La Donna Harris in Famous Indian Women, pages 27 and 28 (blue book). After reading the selection, students should complete the study questions following the lesson plan.

4. After completion of the study questions, students should discuss their answers.

Key discussion questions:

a. In what areas did La Donna Harris see that her people had unequal opportunities? (Jobs, housing, and health care.)

b. What contributions did La Donna Harris make to her people to try to remedy the injustice they faced?

(1) Was founder and first president of Oklahomans for Indian Opportunity, an Indian self-help organization.

(2) Organized Americans for Indian Opportunity, which promotes the causes of Indians, Eskimos, and Aleuts.

(3) Has worked extensively in the field of mental health and has worked with the Oklahoma State Mental Health and Welfare Association.

(4) Voted Outstanding American Citizen and Outstanding Indian of the Year in 1965.

(5) Served on the National Council on Indian Opportunity and chaired its Committee on Urban and Off-Reservation Indians.

5. Students will read the selection "Buffy Sainte-Marie: Indian and Proud," from American Indians Today. After reading the selection, students should complete the study questions following the lesson plan.

6. After completion of the study questions, students should discuss their answers.

   Key discussion questions:

   a. What is a stereotype? (A set image, or idea, of how a certain person, or groups of persons, should look and behave.)

   b. How did Buffy's managers and agents expect her to look when she performed? (Fringe and feathers, like an "Indian.")
   Was this a stereotype? (Yes.)
   What did Buffy feel was wrong with this? (Didn't show Indians as people like everyone else, but, rather, showed them as characters and clowns.)

   c. In what way are the contributions of Sarah Winnemucca, La Donna Harris and Buffy Sainte-Marie similar? (They all tried to improve the conditions of Indian people.)

Evaluation Procedure:

Each student will list, on a piece of paper, one example of each of the key concepts as they apply to each Indian woman in this lesson plan.

Resources and Materials:

Bowman, Kathleen. "Buffy Sainte-Marie," in New Women in Entertainment. Mankato, Minn.: Creative Education/Children's Press, 1976, pp. 12-19.

Cutler, C. (ed.). American Indians Today. Middletown, Conn.: Xerox Education Publications, 1970.

Gehm, Katherine. Sarah Winnemucca. Phoenix: O'Sullivan, Woodside and Co., 1975.

"La Donna Harris," in Outstanding Contemporary American Indians. Menlo Park, Calif.: Educational Consortium of America, 1974.

Pascale, Janet. Famous Indian Women. Madison: University of Wisconsin-Extension, n.d.

Worksheets

VOCABULARY

SARAH WINNEMUCCA

Write a definition for each of these words and use it correctly in a sentence.

1. festival _____

2. companion _____

3. convent _____

4. dishonest _____

5. poverty _____

6. unprotected _____

7. interpreted _____

8. ordered _____

9. tuberculosis _____

COMPREHENSION

SARAH WINNEMUCCA

Answer the questions and complete the following statements:

1. Sarah belonged to what Indian nation? _____.

2. Sarah's Indian name was _____.

3. What three languages could Sarah speak?

   1. _____

   2. _____

   3. _____

4. During Sarah's stay at the Mormon trading post, she became a _____ and took the name _____. She still kept her _____ _____.

5. Why did Sarah have to leave St. Mary's Convent School?

   _____

   _____

6. Life on a reservation was bad for the Paiutes because the _____ were _____ men who _____ the Indians and kept them in _____.

7. After the Bannock War, Sarah's people were told to go to the Yakima Indian Reservation in Washington. Why did Sarah feel that this was not fair? _____

   _____

8. In an attempt to help her people, Sarah went to San Francisco and gave many speeches. In her speeches, what four things did Sarah ask for?

   1. _____

   2. _____

   3. _____

   4. _____

9. Were the Paiutes eventually allowed to return to Oregon?

   _____

   _____

   _____

ANSWERS

COMPREHENSION--SARAH WINNEMUCCA

1. Paiute

2. Shell Flower

3. 1. Paiute
   2. English
   3. Spanish

4. Christian
   Sarah
   Indian faith

5. Some of the rich white families did not want an Indian with their children. (Discrimination.)

6. Indian agents
   dishonest
   starved
   poverty

7. Sarah felt that they should not have to move, since the Paiutes did not fight in the war.

8. 1. Money
   2. Clothes
   3. Food
   4. That the Paiutes be returned to their home in Oregon

9. No, the order signed by President Hayes was broken.

VOCABULARY

LA DONNA HARRIS

Write a definition for each word and use it correctly in a sentence.

1. Oklahoma _____

2. Comanche _____

3. traditional _____

4. eventually _____

5. urban _____

6. reservation _____

7. opportunity _____

8. Aleut/Aleutian _____

9. promotes _____

10. outstanding _____

COMPREHENSION

LA DONNA HARRIS

Answer the questions and complete the following statements.

1. Where was La Donna Harris born? _____

2. Who raised La Donna? _____

3. What two things did La Donna's grandmother Wick-kie teach her?

   1. _____

   2. _____

4. La Donna's grandfather Tabby-tite was a _____ who proudly wore his _____ long and dressed in _____

   _____.

5. What did La Donna learn when she was away at school, and how did she feel about it? _____

   _____

   _____

6. When La Donna was campaigning for her husband, she was reminded that Indians were without three things. List the three things they were without:

   1. _____

   2. _____

   3. _____

7. After the senatorial election, La Donna set up two groups. What was the name of each group and what did it do?

   1. _____

   _____

   2. _____

   _____

8. In 1965, La Donna was voted Outstanding American Citizen and Outstanding Indian of the Year for her work in what field?

   _____

ANSWERS

COMPREHENSION--LA DONNA HARRIS

1. Cotton County, Oklahoma

2. Her grandparents

3. 1. How to speak Comanche.
   2. The Comanche way of life.

4. medicine man
   hair
   traditional Comanche clothes

5. She learned that many Americans had better living conditions than the American Indian. She felt it was wrong and wanted to do something about it.

6. 1. Good jobs
   2. Good housing
   3. Health care

7. 1. Oklahomans for Indian Opportunity--an Indian self-help organization.
   2. Americans for Indian Opportunity--promotes the causes of Indians, Eskimos, and Aleuts.

8. Mental health

VOCABULARY

BUFFY SAINTE-MARIE

Write a definition for each word and use it correctly in a sentence.

1. Cree _____

2. Saskatchewan _____

3. stereotype _____

4. traditions _____

5. portray _____

6. authentic _____

7. ambitious _____

8. compromise _____

COMPREHENSION

BUFFY SAINTE-MARIE

Answer the questions and complete the following statements.

1. Where was Buffy Sainte-Marie born? _____

2. Buffy Sainte-Marie is a member of what Indian nation? _____

3. When did Buffy Sainte-Marie learn to play the guitar, and who taught her? _____

4. Where did Buffy Sainte-Marie go to college? _____

5. Managers and agents wanted Buffy to look like a "stereotype" Indian woman. What is the stereotyped image of an Indian woman? _____

_____

_____

6. After Buffy made her debut at a popular New York nightclub, several managers and agents helped launch her into show business. These people tried to capitalize on her "Indianness." In your own words, briefly describe what she felt was wrong with this. _____

_____

_____

7. List two projects Buffy Sainte-Marie is involved in to help the American Indian.

   1. _____

   2. _____

8. Where do the membership fees from Buffy's fan club go?

ANSWERS

COMPREHENSION--BUFFY SAINTE-MARIE

1. Saskatchewan, Canada

2. Cree

3. After high school, she taught herself.

4. University of Massachusetts

5. Teacher's discretion, as answers will vary, i.e., Indian princess, squaw, etc.

6. They weren't interested in her as a person. Rather, they wanted her to be presented as the stereotypic Indian.

7. 1. Began a foundation to help Indians go to law school so they can help protect treaty rights.
   2. Is writing a school primer in the Cree language to help save that part of her heritage.
   3. Plans to start a teachers' college to train teachers for the Indian reservations.

8. Membership fees go to save children, to adopt Indian children.

NAME: Audrey Coury, Roseville Area Schools

SUBJECT: English as a Second Language GRADE LEVEL: 7-9

Title of Lesson: Racism and Sexism in the English Language

Group(s): American Indian, Asian American, Black, and Hispanic

Key Concept(s): Stereotyping and Discrimination

Generalization(s): The English language contains many words and language concepts which are discriminatory on the basis of race and sex.

Behavioral Objective(s):

Each student will be able to list five English words which reflect both racism and sexism.

Teaching Procedures and Activities:

1. Teacher will discuss definitions of discrimination and stereotyping with students:

   Discrimination: Making a distinction in favor of, or against, a person or persons on the basis of race and/or sex rather than on individual merit.

   Stereotype: A set image; a standardized or typical image or conception applied to members of a certain group.

2. Teacher will help students understand sexist language by reading a copy of the newspaper article "It's No 'Ms.-take.'" This article emphasizes the importance of language in any culture.

3. Teacher will pass out to students Worksheet #1; it contains a list of words which reflect racism and/or sexism in their meanings. Using Worksheet #2, students will categorize the words, putting them in one of the following three groups:

   a. Comparison with animals and plants
   b. Approval words
   c. Disapproval words

   Teacher may want to use the remaining categories of words that relate to minority men as a supplementary activity.

4. Teacher will help students understand racist language by having students provide descriptive words for each minority group of women.

   Teacher will display pictures of American Indian, Asian American, Black, and Hispanic women in their traditional dress and poses. Have students suggest more descriptive words of approval. Display pictures of minority women in modern roles and dress. Students should continue to give descriptive words.

   Note: Teacher may want to keep a record of words and later transfer them to a chart.

5. Discuss whether or not the listed words provide an accurate description of all minority women.

6. Teacher will have students list as many words as they can which are stereotypic or discriminatory, such as "black sheep," "dark side," "blackmail."

7. Teacher will have students write a short essay on whether it is good or bad to have racial and sexual distinctions in language. Students should describe personal experiences where they have been affected by discriminatory language.

Evaluation Procedure: Each student will list five English words which reflect both race and sex discrimination, such as "squaw."

Resources and Materials:

Matthews, Mary. "A Teacher's Guide to Sexist Words." Social Education, May 1977, pp. 389-397.

Moore, Robert. Racism in the English Language. New York: Racism and Sexism Resource Center for Educators, 1976.

Perry, Suzanne. "It's No 'Ms.-take.'" Minneapolis Star, March 12, 1979, pp. 1b, 3b.

Pictures of minority women in traditional and contemporary dress from magazines and books.

Worksheets #1 and #2

Supplementary Worksheet #3

Answer Sheets

WORKSHEET #1

WORD LIST

Choose words for each of the three categories listed on Worksheet #2 from the following list. (Note: Twenty of the words are used to categorize minority males. Teacher may use the words for supplementary activity.)

1. ape
2. Mother Goose
3. dragon
4. fluff
5. sweet pea
6. ornery varmint
7. dainty
8. buffalo
9. crow
10. appealing
11. black widow spider
12. hotshot
13. dearie
14. shrill
15. heavyweight
16. auntie
17. handsome
18. adorable
19. honey
20. nag
21. uncouth
22. vivacious
23. ninny
24. hothouse plant
25. old squaw
26. social butterfly
27. stag
28. broad
29. ram
30. orchid
31. simper
32. cabbage
33. baboon
34. pigeon
35. becoming
36. sow wild oats
37. statuesque
38. debonair
39. hearty
40. spitfire
41. inhuman
42. buffoon
43. gallant
44. exquisite
45. brazen
46. enchanting
47. personable
48. demure
49. partridge
50. bucktooth

WORKSHEET #2

FEMALE WORD LIST

Group A: A Comparison of Minority Females with Animals and Plants

1. _____ 6. _____
2. _____ 7. _____
3. _____ 8. _____
4. _____ 9. _____
5. _____ 10. _____

Group B: A List of Approval Words for Minority Females

1. _____ 6. _____
2. _____ 7. _____
3. _____ 8. _____
4. _____ 9. _____
5. _____ 10. _____

Group C: A List of Disapproval Words for Minority Females

1. _____ 6. _____
2. _____ 7. _____
3. _____ 8. _____
4. _____ 9. _____
5. _____ 10. _____

WORKSHEET #3

MALE WORD LIST

Group A: A Comparison of Minority Males with Animals and Plants

1. _____ 6. _____
2. _____ 7. _____
3. _____ 8. _____
4. _____ 9. _____
5. _____ 10. _____

Group B: A List of Approval Words for Minority Males

1. _____
2. _____
3. _____
4. _____
5. _____

Group C: A List of Disapproval Words for Minority Males

1. _____
2. _____
3. _____
4. _____
5. _____

ANSWERS

FEMALE WORD LIST

Group A: A Comparison of Minority Females with Animals and Plants

1. black widow spider
2. social butterfly
3. dragon
4. Mother Goose
5. old squaw
6. partridge
7. pigeon
8. hothouse plant
9. cabbage
10. sweet pea

Group B: A List of Approval Words for Minority Females

1. adorable
2. honey
3. demure
4. enchanting
5. statuesque
6. vivacious
7. exquisite
8. dainty
9. appealing
10. becoming

Group C: A List of Disapproval Words for Minority Females

1. dearie
2. nag
3. ninny
4. auntie
5. brazen
6. broad
7. fluff
8. simper
9. shrill
10. spitfire

ANSWERS

MALE WORD LIST

Group A: A Comparison of Minority Males with Animals and Plants

1. ape
2. ornery varmint
3. buffalo
4. crow
5. ram
6. bucktooth
7. stag
8. baboon
9. orchid
10. sow wild oats

Group B: A List of Approval Words for Minority Males

1. debonair
2. gallant
3. hearty
4. personable
5. handsome

Group C: A List of Disapproval Words for Minority Males

1. buffoon
2. heavyweight
3. hotshot
4. uncouth
5. inhuman

IT'S NO 'MS.-TAKE'*

Feminists win a few in war on language

We've all heard the jokes:

Watch out, don't fall into the *personhole*! What is it now, *hupersonkind*? What do you call a mailman--a *personperson*?

New York Times columnist Russell Baker took a leadership role in this burgeoning humor field with a 1973 column that included this passage: "Where's your personners, person? You've been personipulating me! I must get back to serious thinking about the President's persondate . . . and whether the Presidency is still attainable by Governor . . . Rockefolk."

The butt of the jokes is the attempt by feminists to force our language patterns to recognize women more. The implication of the jokes is that the attempt is trivial, that the result is "made-up" words that are awkward and unnecessary.

Despite the ridicule, however, the English language is changing its references to women and gender. "Ms.," a word that was scorned five years ago as an unpronounceable and phony abbreviation, is now so acceptable that many businesses use it in their correspondence.

Feminists consider "Ms." an important word because it allows women to be identified without regard to their connection (or lack of one) to a man by marriage.

Assumptions built into language

"Chairperson" also has gained widespread use, despite arguments that "chairman" is a generic, thus non-sexist, term. (Women interviewed said, however, that it tends to be used more when the position is held by a woman.) And a public official who fails to say, "the man *or woman* I select for this position" is likely to be called on the carpet.

To the women and men who are trying to reshape our language, the matter is anything but trivial. Mary Lee George-G, who teaches courses on women and language for University of Minnesota Continuing Education and Extension, says the matter is crucial because "language is the medium through which we transmit culture.

"A great majority of what we know has come to us through language. If you have sexist assumptions totally built into the language, it's very difficult for a young woman growing up--being included in the word 'man'--to value herself."

In their book "Words and Women: New Language in New Times" (1977, Anchor Books), Casey Miller and Kate Swift quote linguist Edward Sapir, who wrote in 1928: "Language is a guide to 'social reality' . . . (It) powerfully

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*By Suzanne Perry, Minneapolis Star Staff Writer. Reprinted with the permission of The Minneapolis Star. Monday, March 12, 1979.

conditions all our thinking about social problems and processes . . . . We see and hear and otherwise experience very largely as we do because the language habits of our community predispose certain choices of interpretation."

The authors give this example of the way language reflects a society's priorities: "English, whose native speakers live mainly in the temperate zones, has only one word for snow. The Aztecs, who lived in a tropical and subtropical climate, had a single word to cover snow, ice and cold.

"In contrast, Eskimo languages have many different words for snow--snow falling, lying on the ground, drifting, packed for building blocks, etc.--as well as many different words for wind and ice."

To most, 'man' is male

When a language refers to the human species as "man," therefore, what does that say about which sex is considered the primary one? "Whether we are aware of it or not," says Madeline Hamermesh, an English instructor at Normandale Community College, "every time we say *man* and do not include women, we are subconsciously shutting out women." Hamermesh leads an annual seminar at the college on "Sexist Semantics."

Miller and Swift demonstrate that although *man* is supposed to be a generic term including women, time and again it is interpreted to mean only males. Psychoanalyst Erich Fromm, for example, wrote in 1972 that man's "vital interests" were "life, food, access to females."

In a 1972 study at Drake University, the authors report, students were asked to pick magazine and newspaper pictures to illustrate chapters of a sociology textbook with headings like "Social Man," "Industrial Man" and "Political Man." To a statistically significant degree, most students selected pictures of men.

When the chapter headings instead were "Society," "Industrial Life" and "Political Behavior," the students were more likely to include women in the illustrations.

Not only is *man* exclusive, notes Hamermesh, it is confusing. If a newspaper headline, for example, says "Man's last hope . . . ," does it refer to a dying man or to the fate of humanity?

Jeffery J. Smith, professor emeritus of humanities and philosophy at Stanford University in California, declared in 1977 that we could go a long way toward eradicating sexism in language by adopting a single word: *em*. He announced the formation of the Em Institute, dedicated to supplanting generic terms like *man*, *he* and *his*.

Thus we would say: "The rights of em;" "em shall not live by bread alone;" *chairem* instead of chairman; *Em Doe* as a term of address, rather than *Mr.*, *Mrs.* or *Ms.* Doe.

The response to Smith's proposal was less than thunderous. "Most people who wrote it up wrote it up in a joking way, as a novelty," he said in a telephone interview. "Even the women were indifferent to it. Women are interested in jobs, positions, things like that. They don't see the power of language. So I put it aside and have plans to bring it out again."

Smith was led to *em* by his interest in what he calls "creative linguistics." He explains: "The people who love the language most are the ones who are most attached to its more archaic forms. Changes in the language are left in the hands of people who are slovenly, who don't give a damn. I don't see why they should be the ones who should change the language."

Smith is not alone in his stab at alternative language. Warren Farrell in his book "The Liberated Man" uses *te*, *tes* and *tir* as generic terms. Miller and Swift experimented with *tey*, *ter* and *tem*. As long ago as 1859, American composer Charles Converse proposed *thon*, as a contraction of "that one." An example: "Each person must learn thon's lesson," instead of "his" lesson.

Some book authors are alternating generic references between *he* and *she*, rather than following the usual practice of using he only. And the phrase *he or she* is becoming more commonplace, although those who use it agree it can be awkward. Julie Carson, assistant professor of English at the University of Minnesota, predicts that eventually *they* and *their* will be acceptable for use with singular subjects. Our speech already reflects our comfort with that usage, she notes. We often say things like: "If someone calls while I'm gone, tell them I'll be back this afternoon."

Miller and Swift note that such sterling writers as Shakespeare ("Everyone to rest themselves") and Shaw (It's enough to drive anyone out of their senses") have set a precedent.

'He' names, 'she' names

Some language experts also have focused on the more subtle ways language reflects and shapes our perceptions of women. In a study of names, Carson discovered that women are more likely than men to have names that end in vowel sounds (Donna, Mary, Laura). Linguist Otto Jespersen, she notes, declared in 1923 that vowels convey a "childlike and effeminate" image.

Little boys, she says, are often given nicknames that end in vowel sounds--Tommy, Billy, Johnny--but they rarely carry them into adulthood. Women, on the other hand, often retain diminutives like Judy, Becky, Kathy and Cindy.

Women also accept and support nicknames that express a "childlike, passive cuteness," she says. Among the names she discovered in her study of university students and women ages 25-35 were: Muffy, Tutti, Bizzy, Beepsie, Cricky and Pookie.

George-G points to the abundance of metaphors like *target date* and *shoot for a goal*, reflecting male military experience. She says she and some colleagues have fun coining terms that reflect female experience. Rather than *master copy*, for example, how about *mother copy*?

Swearing, George-G says, presents a dilemma for women. "The first thing you notice about four-letter words is that prohibiting women from using them is a way of prohibiting them from expressing themselves strongly."

Today, women use those words more freely. "But what you find is that most of the words in some way put down women," she says. Even phrases aimed at men, like *son of a bitch*, reflect badly on women. An alternative suggested by one of her friends: *son of a bach* (short for bachelor).

Monitoring the media

Jean Ward, associate professor of journalism at the University of Minnesota, monitors the mass media for phrases like "working wife" and "working mother." By using those terms to refer to women to work for pay, she says, we imply that homemaking is not work.

She also criticizes news articles that reflect the notion that "in a marriage, the husband is designated as the person, the wife is designated as a possession." An example would be a report about a couple who are renovating a home that refers to the man as the owner, to the woman as his wife.

She is disturbed that some newspapers (including The Minneapolis Star) refuse to use the word *chairperson*, even when that is an organization's chosen title. "As other institutions on which we report change, it's up to us to report the way these people talk, the names they give their officers," she says.

In a 1975 article in Journalism Quarterly, Ward encouraged journalism teachers to be aware of the relationship between social change and language change "and the role journalists play is among the most conspicuous voices in public discourse."

NAME: Mable F. Younge, St. Paul Public Schools

SUBJECT: Social Studies GRADE LEVEL: 7-9

Title of Lesson: Racism and Sexism

Group(s): American Indian, Asian American, Black, and Hispanic

Key Concept(s): Discrimination

Generalization(s): Minority women have been discriminated against in the areas of the economy, education, and government.

Behavioral Objective(s):

Each student will be able to define and give one example of racism as it pertains to minority women in the areas of the economy, education, and government.

Each student will give one example of sexism as it pertains to minority women in the areas of the economy, education, and government.

Teaching Procedures and Activities:

1. Teacher will show the filmstrip "America's Women of Color: Past, Present, and Future."

2. Teacher will give students additional background information from the filmstrip user's guide. Discuss the following information: historical and economic background; background information on median income and unemployment rates; median years of educational achievement.

3. Teacher will conduct a class discussion.

   Key discussion questions:

   a. Name two low-paying jobs for women of color. (Beauticians, sales clerks, secretaries.)

   b. Name one area that has been the major means of economic support for women of color. (Domestic service.)

   c. Explain why you feel minority women remain on the bottom of the economic ladder. (Answers will vary. Students should make some reference to institutional racism

and sexism as well as to stereotypes and misconceptions. In addition, omitting contributions by minority women from books reinforces the idea that women of color do not have the ability to achieve.)

4. Divide students into groups and pass out copies of School Checklist for Racism and Sexism and fact sheets on institutional racism and sexism. Give the following key questions to each group and have students answer them in the form of a chart and/or graph:

   a. Definitions of racism and sexism.

   b. The median earnings of minority women in comparison with those of other workers. Write explanation of findings.

   c. The educational levels of minority women in comparison with those of other workers. Write explanation of findings.

   d. The minority women in government in comparison with others.

5. Each group of students should report its findings and display its charts and/or graphs.

6. Supplementary Activity:

   a. Assign students the task of finding newspaper or magazine articles on minority women in various professions. Each student will read her/his article and make an oral presentation to class members.

   b. Invite a resource person or persons to speak on:

      (1) Current Problems of Professional Minority Women in Business or Education.

      (2) Current Problems Facing Unskilled Women of Color.

Evaluation Procedures:

Each student will define racism and describe how it pertains to minority women in the areas of the economy, education, and government.

Each student will define sexism and describe how it pertains to minority women in the areas of the economy, education, and government.

Resources and Materials:

"America's Women of Color: Past, Present, and Future," from America's Women of Color: Integrating Cultural Diversity into Non-Sex-Biased Curricula project. Newton, Mass.: Women's Educational Equity Act Publishing Center, 1982. Filmstrip.

Fact Sheets on Institutional Racism. New York: Council on Interracial Books for Children, August 1975.

Fact Sheets on Institutional Sexism. New York: Council on Interracial Books for Children, March 1976.

School Checklist for Racism and Sexism. New York: Council on Interracial Books for Children, n.d.

NAME: Mable F. Younge, St. Paul Public Schools

SUBJECT: Social Studies GRADE LEVEL: 7-9

Title of Lesson: The New Asian American Woman

Group(s): Asian American

Key Concept(s): Discrimination

Generalization(s): Traditional Asian cultures discriminated against women. These cultures have influenced the development of Asian American women in this country.

Behavioral Objective(s):

Each student will be able to describe two Asian traditions or customs which affect Asian American women.

Each student will be able to describe how some Asian American women are becoming less traditional in today's world.

Teaching Procedures and Activities:

1. Teacher will divide class into five small groups and assign each group a segment of the reading material, "The New Asian-American Woman," and a set of discussion questions.

2. Each group is to select two recorders and take turns reading the selection. The questions should be read both before and after the reading selection.

3. After completion of the group study, each group will present a report to the class. Reports should be discussed rather than read. If possible, students should use illustrations or pictures with their reports.

Evaluation Procedures:

Each student will summarize in one paragraph how two traditions affect Asian American women.

Each student will describe in one paragraph how some Asian American women are striving to become less traditional in today's world.

Resources and Materials:

Fujitomi, Irene, and Wong, Diane. "The New Asian-American Woman," in Sue Cox (ed.), Female Psychology: The Emerging Self. Chicago: Science Research Associates, 1976, pp. 236-248.

Key Discussion Questions for Student Groups

KEY DISCUSSION QUESTIONS FOR STUDENT GROUPS

Group One: Women's Role in China

1. Define patriarch. (The father, the ruler of the family.)

2. Who was Confucius? (A teacher whose principles and strong set of moral values ensured for Asian women a status of inferiority for several centuries.)

3. What position did Asian women hold before Confucius? (Their position was higher--they were scholars, warriors, leaders, and respected members of communities.)

4. Give examples of the traditions and customs which relegated Asian women to an inferior status. (A Chinese rarely mentioned his daughters when talking about his children. A woman had no say in marriage arrangements. A married woman had to meet all the demands of her husband and his family. She had no right to ask for a divorce. She had to obey her father, brothers, husband, and all men. Students may add to this list.)

Group Two: Chinese Immigration to America

1. Why did the Chinese come to America? (Some came to earn money, others came to find political and religious freedom, and some to find gold.)

2. How did the Chinese Exclusion Act affect women? (Chinese women were prevented from coming to America unless they were wives of certain classes of Chinese who were exempt.)

3. Why do you think this law was passed? (Answers will vary.)

4. What methods were used to bring Chinese women to America? (Kidnapping, false promises.)

5. What situations did many Chinese women find themselves in after they were lured to America? (Slavery.)

Group Three: Japanese Immigration to America

1. How did Japanese females immigrate to America? (As picture brides.)

2. How was the marriage handled? (By families of bride and groom. Arrangements were made by a go-between.)

3. What is a picture bride? (A Japanese woman who was married after sending her photograph to her potential spouse.)

4. What did most of the picture brides think that they were coming to in America? (A life of luxury and streets paved with gold.)

5. Describe some of the hardships they faced that were in accordance with customs. (They were expected to keep house for several people and families as well as work in fields and factories and have plenty of male children.)

Group Four: Japanese American Women

1. What is the new attitude of Japanese American females? (They are less traditional.)

2. Describe ways in which the new attitude is shown. (Marriage roles and family lives are no longer male-dominated. Intermarriage is very common. Other answers may vary.)

3. What are still some common stereotypes about Asian American women? (Exotic geisha, China doll.)

4. Are Japanese American women accepted more easily than the men today? Explain your answer. (Yes, they can be more easily accepted in the social realm due to the stereotypes that whites have of Asian females.)

5. What are "omimai" marriages? (Arranged marriages.)

Group Five: Asian American Women Striving to Be Leaders

1. What is the double burden of the Asian American female? (She is both a woman and an Asian American.)

2. What problem does the Asian American woman face if she wishes to become a leader? (She must work harder than the men to prove her capabilities.)

3. What obstacles does the Asian American woman have to fight constantly? (Mass media stereotypes, and those she has internalized, such as that she is of inferior ability and intelligence. She must stand up to friends and family who think that she is too aggressive, assertive, and visible.)

4. What must Asian American women do to be effective community leaders? (Organize individuals to work as groups.)

5. Why are Asian American women, as well as other minority women, afraid to strive for leadership? (Afraid of losing their femininity.)

NAME: Phyllis Dixon, St. Paul Public Schools

SUBJECT: Reading GRADE LEVEL: 10-12

Title of Lesson: Chicanas in the Labor Movement

Group(s): Hispanic

Key Concept(s): Discrimination

Generalization(s): Some Hispanic women have played important leadership roles in fighting discrimination experienced by Hispanic farm workers.

Behavioral Objective(s):

Students will be able to describe how discrimination has affected Hispanic workers.

Students will be able to name two Hispanic women who are labor leaders and describe their activities.

Teaching Procedures and Activities:

Day I

1. Students will read "Dolores Huerta" from New Women in Politics, pages 14-17.

2. Teacher will pass out the worksheet for Dolores Huerta and review the vocabulary words.

3. After the students have completed the worksheet, they should discuss the goals and grievances of the United Farm Workers (UFW) organization.

   Key discussion questions:

   a. Why was the United Farm Workers organization formed?

   b. What are child labor regulations? Minimum wages? Unemployment benefits?

   c. What are some of the things Ms. Huerta does as vice-president of the UFW?

Day II

1. Students will read "Emma Tenayucca: Chicana Labor Leader" from La Chicana, pages 24-26. (This article is reprinted here on pages 102-104.)

2. The teacher will review vocabulary words found on page 27 in La Chicana.

3. The questions listed on page 27 can be used for a discussion of the reading.

   Key discussion question:

   How are the roles and responsibilities of Emma Tenayucca similar to those of Dolores Huerta? (Both experienced racial discrimination as Chicanas; both are active in promoting equality for the Chicana and Chicano.)

4. Supplementary Activities:

   Students can complete the activities listed on pages 27-31 in La Chicana.

Day III

1. Students will read "Chicanos Strike at Farah" from La Chicana, pages 32-34.

2. The teacher will review the vocabulary words found on page 35.

3. The questions listed on page 35 can be used for a discussion of the reading.

Evaluation Procedure:

Each student will write an essay describing the following topics:

a. How discrimination has affected labor conditions for Hispanics.

b. Two Hispanic women who are labor leaders, and their activities.

Resources and Materials:

Bowman, Kathleen. "Dolores Huerta," in New Women in Politics. Mankato, Minn.: Creative Education/Children's Press, 1976, pp. 14-17.

La Chicana. Berkeley, Calif.: Berkeley Unified School District, Chicano Studies and Women's Studies Programs, 1977.

Worksheet for Dolores Huerta

WORKSHEET

DOLORES HUERTA

Vocabulary:

vehicles	injustice	ramshackle	aspirations
gnarled	conferring	nutrition	vital
bullhorns	strategy	negotiate	dedicated
emerged	wavered	unintimidated	discrimination
positioned	solidarity	status	similarities
symbol	migrant	logic	differences
chiseled	plight	illiterate	stereotyping
sculpture	insecticides	unified	

Comprehension:

_____ _____ is a Mexican American _____ who is dedicated to _____ and organizing farm laborers. The workers are treated like animals. They sometimes die because _____ _____ are sprayed on them. They have very poor _____ and low _____ and poor _____. The people she is fighting for are called _____ _____. They are not covered by _____ _____. They do not have _____ _____ regulations, _____ wages, or _____ benefits. These are some of the reasons why the _____ _____ _____ was formed. Dolores Huerta is the _____ of this organization.

Answers for Comprehension:

Dolores Huerta is a Mexican American woman who is dedicated to helping and organizing farm laborers. The workers are treated like animals. They sometimes die because chemical insecticides are sprayed on them. They have very poor housing and low wages and poor nutrition. The people she is fighting for are called migrant workers. They are not covered by labor laws. They do not have child labor regulations, minimum wages, or unemployment benefits. These are some of the reasons why the United Farm Workers was formed. Dolores Huerta is the vice-president of this organization.

NAMES: Sharon McIntyre, Jan Karjalahti, Adele Whitehill, and Nancy Schultz, Roseville Area Schools

SUBJECT: Mathematics GRADE LEVEL: 7-9

Title of Lesson: Statistics in Mathematics

Group(s): Black

Key Concept(s): Discrimination

Generalization(s): Discrimination has prevented Black women from earning salaries which are equal to those of whites and Black men.

Behavioral Objective(s):

Each student will be able to analyze the impact of race and sex discrimination on income levels of Black women, Black men, white women, and white men.

Teaching Procedures and Activities:

1. Students will make a bar graph on Math Sheet #1, showing the different income levels for each of these groups.

   Median Income, 1977:

White Women	$ 8,870.00
Black Women	8,290.00
White Men	15,378.00
Black Men	10,602.00

2. Students will complete Math Sheets #2-#5. The teacher may wish to hand out all of these sheets together and allow each student to fill them out in the order she/he wishes.

3. Students will complete Math Sheet #6.

   Teacher's note: Be sure to go over each of these sheets with the class so that students will understand the directions and the terms used.

4. Teacher will conduct a class discussion using questions #1-10, Math Sheet #6. Emphasis should be placed on questions 9 and 10. The teacher should help students realize that both sex and race discrimination affect the incomes of minority women, whereas the other groups mentioned are affected by either their race or sex.

   Key discussion questions:

   a. What is discrimination? (Making a distinction in favor of, or against, a person or group of persons on the basis of sex and/or race without regard to individual merit.)

   b. What kind of discrimination would a Black man face? (Race discrimination.)

   c. What kind of discrimination would a white woman face? (Sex discrimination.)

   d. What kind of discrimination would a Black woman face? (Both sex and race discrimination.)

   e. Would a minority woman have a more difficult time earning a decent income? (Yes, see math lesson.)

Evaluation Procedure:

Each student will write an essay analyzing the impact of race and sex discrimination on the income levels of Black women, Black men, white women, and white men. Information and examples from Math Sheets #1-#6 should be included in each student's analysis.

Resources and Materials:

Math Sheets #1-#6

National Commission on Working Women. An Overview of Women in the Workforce. Center for Women and Work, 1211 Connecticut Avenue NW, Suite 400, Washington, D.C. 20036.

An Overview of Women in the Workforce

42%—42.1 million—of the U.S. work force are Women. In 1977, 56% of Women 16 and over worked all or part of the year.

During the last decade the labor force expanded beyond government estimates. A key factor for this expansion has been the large influx of women workers. The number of women holding jobs has grown from 18 million in 1950 to 42.1 million in July 1978, a 129% increase. The total work force has grown from 62.2 million in 1950 to 100.6 million in July 1978, a 61.7% increase.

The overall pattern of growth does not focus, however, on movements within the different segments of women in the labor force. Participation rates vary considerably among women of different ages, family and marital status, race, and educational levels as outlined below.

Of the Women in the Workforce in March 1978, Nearly 80% were in Clerical, Sales, Service, Factory or Plant Jobs

According to the seasonally adjusted data released in March 1978, women workers were divided into the following occupational categories:

Professional-technical	16.1%
Managerial-Administrative	6.3%
Sales	6.8%
Clerical	34.7%
Craft	1.7%
Operative	11.2%
Non Farm laborer	1.6%
Service, including private household	20.5%
Farm laborer	1.1%

These data do not show the concentration of men and women into certain job titles. For example, in professional jobs 60% of the women are non-college teachers or nurses, while men tend to be lawyers, doctors, or college professors. Within each occupational category the wages between men and women vary considerably. For every dollar earned by a man, a woman in the same job category earns significantly less. As of May 1977, the wage gap was:

	Women	Men
Sales	$.45	$1.00
Clerical	$.64	$1.00
Service	$.65	$1.00
Manufacturing	$.59	$1.00

In 1977 Full-Time Women Workers Had a Median Income* of $6,256 Less Than Men

Women working full-time, year round in 1977 had a median income of $8,814, while men's income averaged $15,070. Women made 58.5¢ to every dollar made by men. In 1955, women's median income was $2,734 to men's $4,246 (64.3¢ to the dollar made by men.)

Women of Spanish origin had the lowest income of any racial/ethnic group. Their income was less than half of white male's. In 1977, the medium annual income for men and women by race was:

		Percent of White Males
White Males	$15,378	100%
Spanish Origin Males	$10,935	71.1%
Black Males	$10,602	68.8%
White Females	$ 8,870	57.6%
Black Females	$ 8,290	53.9%
Spanish Origin Females	$ 7,599	49.4%

**Income includes earnings plus social security, investments, etc.*

On an Average, Women Who Work Full-Time Earn 59 Cents for Every $1 Earned by Men

During the last 25 years, women's earnings as a percent of men's have dropped steadily. In 1955, full time women workers earned 64¢ to men's one dollar. By 1960 this figure had dropped to 61¢. Ten years later in 1970, women's earnings were calculated to be 59.4¢ per men's one dollar. 1977 census data show that the median annual earnings for full time male workers was $14,626 and for female workers was $8,618 or 58.9%.

In 1976, About One in Every Ten Working Women Belonged to a Union

Of the 38 million women workers in 1976, 11.3% belonged to a *labor union*, down from 12.6% of women workers in 1970. Between 1970-76, the number of unionized working women increased from 4 to 4.3 million, a 7.5% increase. The total number of union members increased from 19.2 to 19.5 million,

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a 1.5% increase. Women were 20.7% of all union members in 1976.

15.9% of all working women belonged to *unions and associations* in 1976. Women members increased from 5 to 6.1 million, a 22% increase; while overall membership increased from 21.1 to 22.8 million, a 33% increase, between 1970-1976.

The following percentage of all women in these occupations were union members in 1975:

34.1% of blue collar workers, including craft, operatives and non-farm laborers

11.5% of clerical workers

11.1% of service and private household workers.

6.2% of sales workers

For further information see August 1978 *Monthly Labor Review*, "Women in Labor Organizations: Their Ranks are Increasing," Bureau of Labor Statistics, U.S. Department of Labor.

Nearly 7 Out of Every 10 Women Born Between 1954-1958 are Now in the Work Force

In July 1978, 69% of women between 20 and 24 years of age, and 62% of women between 24 and 34 years of age, were working or looking for work. These figures have increased from 46% and 36%, respectively, in 1960. The only age group in which fewer than one-half of women currently work for pay is that group of 55 and over.

PERCENTAGE OF WOMEN IN U.S. LABOR FORCE

	Annual Averages			July 1978 Seasonally Adjusted
	1960	1970	1977	
18 and 19 years	50.9	53.6	60.5	62.4
20 to 24 years	46.1	57.7	66.5	69.1
25 to 54 years, total	42.9	50.1	58.4	60.5
25 to 34 years	36.0	45.0	59.5	62.6
35 to 44 years	43.4	51.1	59.6	61.5
45 to 54 years	49.8	54.4	55.8	57.3
55 to 64 years	37.2	43.0	41.0	40.9
65 years and over	10.8	9.7	8.1	8.5

The Number of Married Women in the Work Force is Over 5 Times as Large as in 1940

The change in distribution of married women workers (husband present) has been the most dramatic of all categories of female jobholders. In 1940, these married women comprised only 30%, or 4.2 million, of all women workers. In March, 1978, 55.6% nearly 23 million, of all female workers were married with husbands present.

Since 1970 the number of divorced women workers has doubled—the number rose from 1.9 million in 1970 to 3.9 million in March 1978. The number of never married single women jobholders increased from 7 million in 1970 to 10.2 million in 1978.

Overall, of the 42 million working women in the United States, 25% are single, 56% are married, 4% are separated, 5.5% are widowed and 9.5% are divorced.

The highest participation rate (74%) of any group of women classified by marital status are those who are divorced. In March, 1978, percentages of women jobholers 16 years or older in the various groups were never married—60.5%; married, husband absent—56.8%; husband present—47.6%; and widowed—22.4%.

More Than Half of All Husband-Wife Families in 1978 Had Two or More Wage Earners

In March 1978 there were 57.2 million families in the United States. Of these 47.4 million had both husband and wife present, representing 83% of all families. In nearly 6 out of 10 of all husband-wife families, both partners held paid jobs.

Female-headed families accounted for 8.2 million, or 14.4% of all American families, while male-only headed families totaled 1.6 million.

At the top of the family income scale are those with two or more earners—the husband and second family member other than the wife, though she is present. The median income for these families in 1977 was $23,945. At the bottom of the family income scale, excluding those without earners, are single-earner families headed by women. These families have a medium income of $7,977 per year.

Average American family incomes for 1977 were:

Total, all families	$16,146
one earner	13,218
two earners or more	20,415
Husband-wife families, total	17,720
Total, families headed by women	7,765
Total, families headed by men	14,538

The National Commision on Working Women is a nongovernmental, action-oriented body. It was created to focus on the needs and concerns of that approximate 80% of women in the workforce who are concentrated in lower-paying, lower-status jobs in service industries, clerical occupations, retail stores, factories and plants.

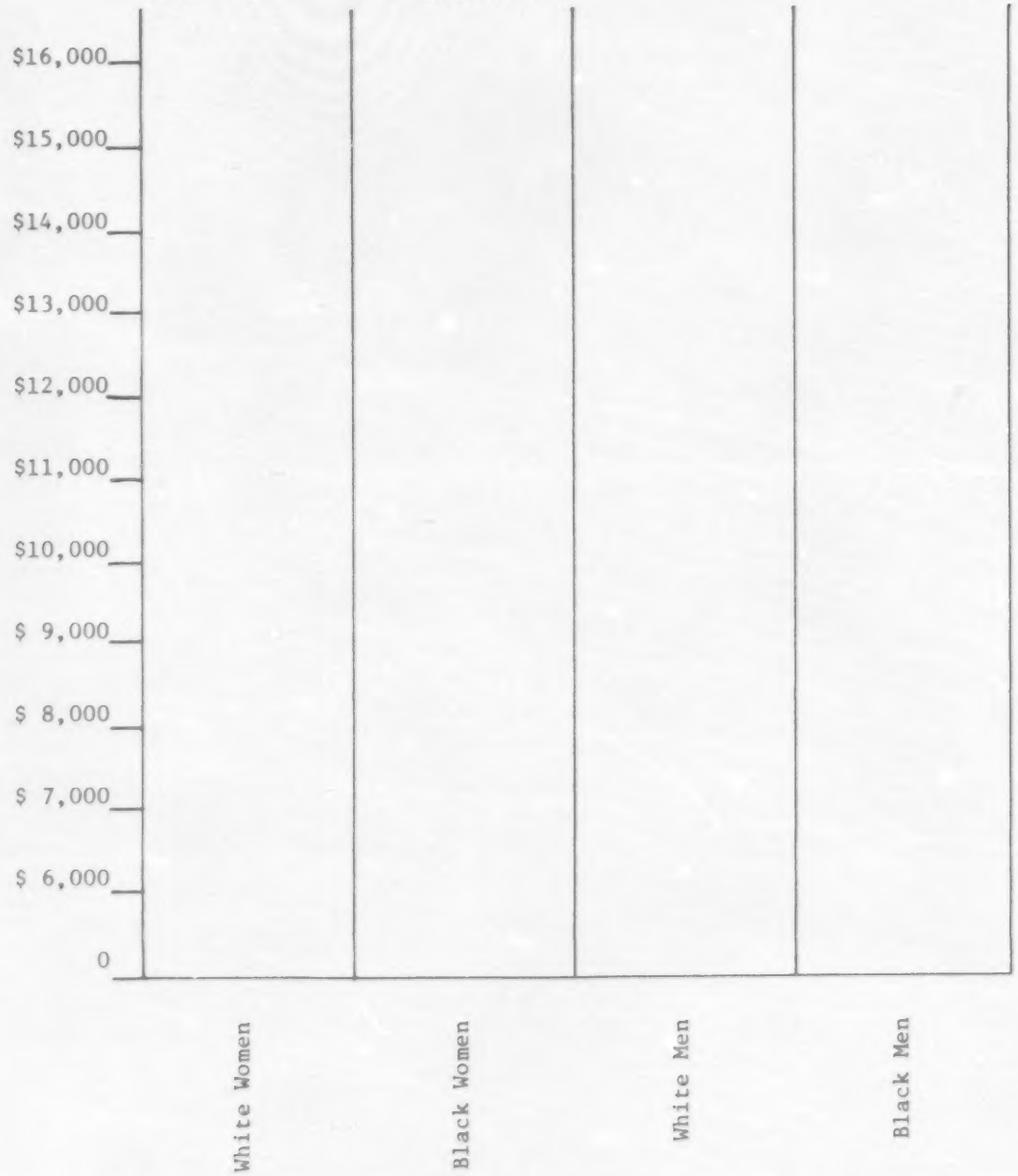
Commission members are women and men representing business, labor, the Congress, the media, academia and working women themselves. As its secretariat, the Center for Women and Work implements the Commission's programs, seeks to achieve its overall goals, and serves as a national exchange for ideas, information and research related to the world of women in the workforce. The center is a separate operational unit within the National Manpower Institute, a private, nonprofit organization dedicated to "the fullest and best use of the human potential." Major funding is through a grant from the National Institute of Education (Department of HEW), with special project funds from the Ford Foundation and the Rockefeller Family Fund, and private corporations. Sources for statistics are: U.S. Departments of Labor and Commerce, September 1978.

MATH SHEET #1

BAR GRAPH: MEDIAN INCOMES

Make a bar graph showing the median incomes in 1977 for the following groups:

White Women	$ 8,870.00
Black Women	8,290.00
White Men	15,378.00
Black Men	10,602.00



MATH SHEET #2

MONTHLY BUDGET, BLACK FAMILY

In 1977, the median income for Black women was $8,290.00 and for Black men it was $10,602.00. Make out a monthly budget based on these figures.

Budget	Family Members One adult man, working full-time One adult woman, working full-time One child in grade school One child in nursery school
Income per year	_____
Income per month	_____
Food	_____
Child Care	_____
Rent/House payment	_____
Telephone	_____
Clothing	_____
Medical Bills	_____
Insurance	
health	_____
life	_____
car	_____
Transportation	
gas	_____
maintenance	_____
Savings	_____
Utilities (gas and electric)	_____
Entertainment	_____
Vacation	_____
Total	_____

MATH SHEET #3

MONTHLY BUDGET, WHITE FAMILY

In 1977, the median income for white women was $6,870.00 and for white men it was $15,378.00. Make out a monthly budget based on these figures.

Budget	Family Members One adult man, working full-time One adult woman, working full-time One child in grade school One child in nursery school
Income per year	_____
Income per month	_____
Food	_____
Child Care	_____
Rent/House payment	_____
Telephone	_____
Clothing	_____
Medical Bills	_____
Insurance	
health	_____
life	_____
car	_____
Transportation	
gas	_____
maintenance	_____
Savings	_____
Utilities (gas and electric)	_____
Entertainment	_____
Vacation	_____
Total	_____

MATH SHEET #4

MONTHLY BUDGET, BLACK WOMAN

In 1977, the median income for Black women was $8,290.00. Make a monthly budget based on this figure.

Budget	Family Members One adult woman, working full-time One child in grade school One child in nursery school
Income per year	_____
Income per month	_____
Food	_____
Child Care	_____
Rent/House payment	_____
Telephone	_____
Clothing	_____
Medical Bills	_____
Insurance	
health	_____
life	_____
car	_____
Transportation	
gas	_____
maintenance	_____
Savings	_____
Utilities (gas and electric)	_____
Entertainment	_____
Vacation	_____
Total	_____

MATH SHEET #5

MONTHLY BUDGET, WHITE WOMAN

In 1977, the median income for white women was $8,870.00. Make a monthly budget based on this figure.

Budget	Family Members One adult woman, working full-time One child in grade school One child in nursery school
Income per year	_____
Income per month	_____
Food	_____
Child Care	_____
Rent/House payment	_____
Telephone	_____
Clothing	_____
Medical Bills	_____
Insurance	
health	_____
life	_____
car	_____
Transportation	
gas	_____
maintenance	_____
Savings	_____
Utilities (gas and electric)	_____
Entertainment	_____
Vacation	_____
Total	_____

MATH SHEET #6

UNDERSTANDING INCOME DIFFERENCES

Median Annual Income, 1977:

White Men	$15,378.00
Black Men	10,602.00
White Women	8,870.00
Black Women	8,290.00

1. Which group makes the largest amount of money?

2. Which group makes the least amount of money?

3. How much more money does the group in question number one make than the group in question number two?

4. Circle the letter of the couple that makes the most combined income, if both persons are working. Write the combined incomes for these couples in the space provided.

   a. One white woman and one white man _____.

   b. One Black woman and one Black man _____.

5. Which of these persons makes the most income?

   a. White women
   b. Black women

6. How much more money does a white man make than a white woman?

7. How much more money does a white man make than a Black woman?

8. How much more money does a white woman make than a Black woman?

9. Do you think sex and race discrimination have an effect on income?

   Explain why in at least three sentences.

10. If sex and race discrimination are factors in determining income, write a paragraph explaining why a minority woman would have a more difficult time earning a decent income than a member of any other group.

ANSWERS

MATH SHEETS #2-#6

Math Sheet #2

Income per year: $18,892.00
Income per month: $ 1,574.33

Math Sheet #3

Income per year: $24,248.00
Income per month: $ 2,020.66

Math Sheet #4

Income per year: $ 8,290.00
Income per month: $ 691.83

Math Sheet #5

Income per year: $ 8,870.00
Income per month: $ 739.17

There are no "correct" or "right" answers for each monthly budget. The purpose of the exercise is to point out the disparity in incomes among the groups shown. From this exercise, the students should become aware that these income differences keep certain groups, particularly Black women, from enjoying the same quality of life as others.

Math Sheet #6

1. White men

2. Black women

3. $7,088.00

4. a. Makes the most combined income.

   a. Combined income is $24,248.00
   b. Combined income is $18,892.00

5. a. White women

6. $6,508.00

7. $7,088.00

8. $ 580.00

9. Yes. Reasons should include the fact that sex and race discrimination in the job market prevent minority women from earning salaries which are comparable to those of other groups of people.

10. Students' answers should include references to the double bind, which is the fact that minority women are often subjected to both sex and race discrimination. Consequently, they do not have equal access to opportunities in education, job training, and the job market. Evidence of this can be seen when we compare the incomes of white and Black women. Although both make substantially less than all men, Black women still earn less than white women.

NAMES: Sharon McIntyre, Jan Karjalahti, Adele Whitehill, and Nancy Schultz, Roseville Area Schools

SUBJECT: Mathematics GRADE LEVEL: 7-9

Title of Lesson: Statistics in Math

Group(s): Asian American, Black

Key Concept(s): Discrimination

Generalization(s): Discrimination has prevented minority women from earning salaries which are equal to those of men and white women.

Behavioral Objective(s):

Each student will be able to rank various racial and sexual groups according to median income earned.

Each student will be able to list three reasons for income differences among the groups.

Teaching Procedures and Activities:

1. Students will make a bar graph on Math Sheet #1, showing the different income levels for each of these groups:

   Median Annual Income for Year-Round Full-Time Workers, 1970:

White Women	$5,490.00
Black Men	6,598.00
Chinese American Women	2,686.00
Chinese American Men	5,223.00
White Men	9,373.00
Black Women	4,674.00

2. After completion of this activity, the teacher will elicit responses to the following questions:

   a. What is discrimination? (Making a distinction either in favor of, or or against, a person on the basis of sex and/or race without regard for individual merit.)

b. What are some examples of discrimination? (Minority women are more often employed in low-paying jobs than any other group of persons.)

c. What groups are discriminated against in our society? (American Indians, Asian Americans, Blacks, Hispanics, and women.)

d. Remembering the lesson you have just completed, if a person were both a woman and a minority person, would the discrimination against her be greater than it would be against white women and minority males? (Yes, review math answers.)

3. Students will complete Math Sheet #2.

   Conduct a class discussion using questions 1-14, Math Sheet #2, as a guide. Emphasis should be placed on questions 12, 13, and 14. The teacher should help students realize that both sex and race discrimination affect the incomes of minority women, whereas the other groups mentioned in this exercise are affected by discrimination based on sex or race.

Evaluation Procedure:

Each student will complete Math Sheet #3 accurately.

Resources and Materials:

8 Fact Sheets: Statistics on Effects of Racism and Sexism in the United States. U.S. Civil Rights Commission, 1973.

Sung, Betty Lee. A Survey of Chinese-American Manpower and Employment. New York: Praeger, 1976.

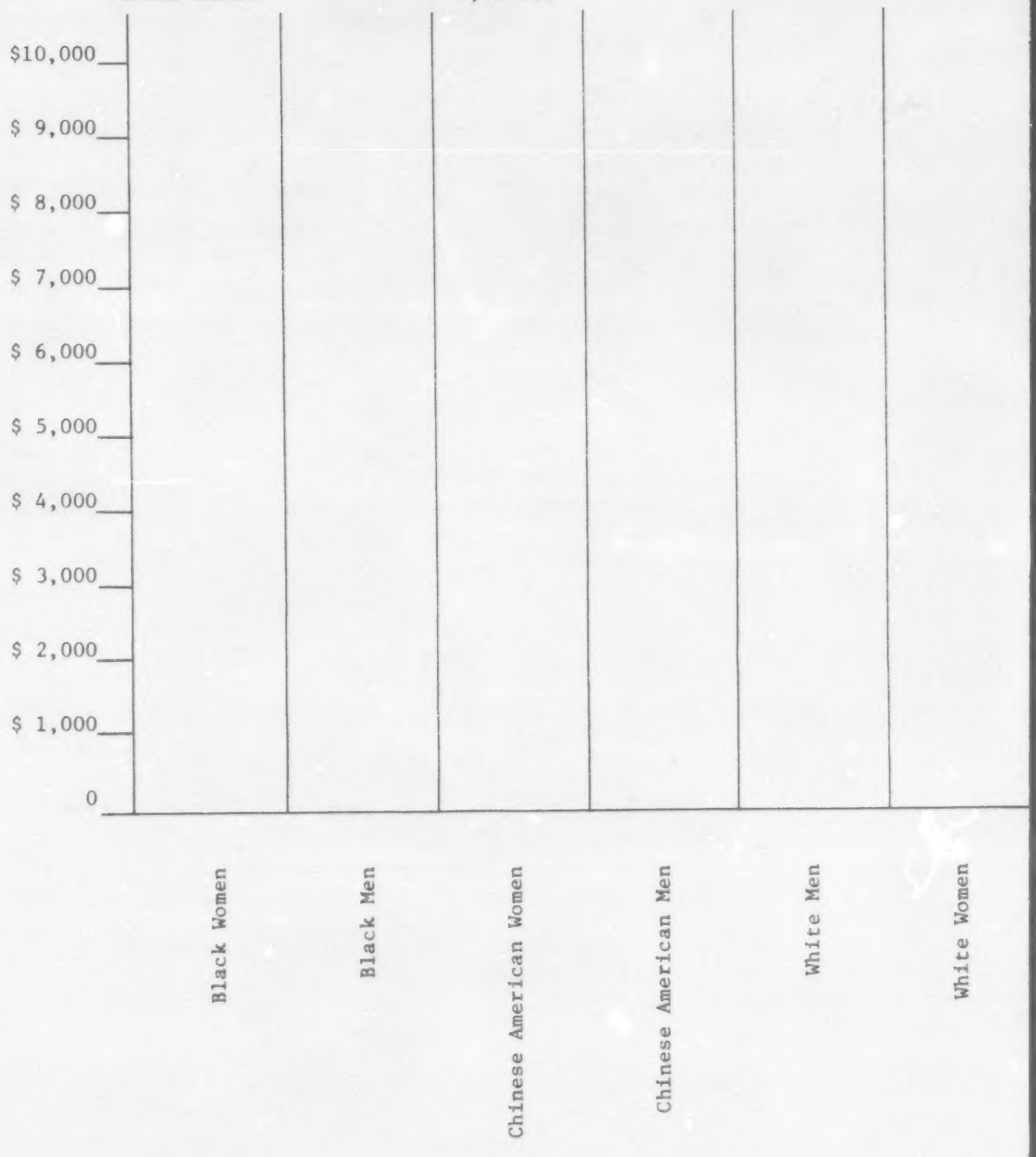
Math Sheets #1-#3

MATH SHEET #1

BAR GRAPH: MEDIAN INCOMES

Make a bar graph showing the median incomes in 1970 for the following groups:

White Women	$5,490.00
Black Men	6,598.00
Chinese American Women	2,686.00
Chinese American Men	5,223.00
White Men	9,373.00
Black Women	4,674.00



MATH SHEET #2

UNDERSTANDING INCOME DIFFERENCES

Median Annual Income for Year-Round Full-Time Workers, 1970:

White Men	$9,373.00
Black Men	6,598.00
Chinese American Men	5,223.00
White Women	$5,490.00
Black Women	4,674.00
Chinese American Women	2,686.00

1. Which group makes the largest amount of money?

2. Which group makes the least amount of money?

3. How much more money does the group in question number one make than the group in question number two?

4. Which one of these couples makes the most combined income if both persons are working?

   a. One white woman and one white man.
   b. One Black woman and one Black man.
   c. One Chinese American woman and one Chinese American man.

5. What is the combined income of these couples, if both persons are working?

   a. One white woman and one white man _____
   b. One Black woman and one Black man _____
   c. One Chinese American woman and one Chinese American man _____

6. Which of these persons makes the most income?

   a. White women
   b. Black women
   c. Chinese American women

7. What is the median income for each of these groups?

   a. White Women _____
   b. Black Women _____
   c. Chinese American Women _____
   d. White Men _____

8. How much more money does a white man make than a white woman?

9. How much more money does a white man make than a Black woman?

10. How much more money does a white man make than a Chinese American woman?

MATH SHEET #2 (continued)

11. How much more money does a Chinese American man make than a Chinese American woman?

Median Educational Level, 1970
(Number of Years of School Completed)

White Men	12.2
White Women	12.2
Chinese American Men	12.3
Chinese American Women	12.6

12. Given that the median educational levels for each of the groups listed above are so close, write a paragraph explaining why you think there are huge differences in their incomes.

13. Do you think sex and race discrimination have an effect on income? Explain why in at least three sentences.

14. If sex and race discrimination are factors in determining income, write a paragraph explaining why minority women would have a more difficult time earning a decent income than any other group.

ANSWERS

MATH SHEET #2

1. White men

2. Chinese American woman

3. $5,687.00

4. a. One white woman and one white man

5. a. $14,863.00
   b. $11,272.00
   c. $ 7,909.00

6. a. White women

7. a. $5,490.00
   b. $4,674.00
   c. $2,686.00
   d. $9,373.00

8. $3,883.00

9. $4,699.00

10. $6,687.00

11. $2,537.00

12. The student's paragraph should include references to race and sex discrimination and the fact that educational level does not always determine income.

13. Yes, minority males have lower incomes than white males; white females have lower incomes than white males; minority women have the lowest income of any group.

14. The student's paragraph should include reference to the fact that, unlike other groups, minority women face both sex and race discrimination.

MATH SHEET #3

GROUP RATINGS: MEDIAN INCOMES

1. Rate each of these groups according to its median income in 1970, giving the group with highest income a number 1, the next highest income a number 2, and so on, down to the group with the lowest income, which would have a number 6.

Chinese American women _____

Black men _____

White women _____

Chinese American men _____

Black women _____

White men _____

2. List 3 reasons why some groups have higher incomes than others.

1. _____

2. _____

3. _____

Correct Answers

Chinese American women	6
Black men	2
White women	3
Chinese American men	4
Black women	5
White men	1

1. race discrimination
2. sex discrimination
3. unequal opportunities

NAME: Bernice Taylor, St. Paul Public Schools

SUBJECT: English/Social Studies GRADE LEVEL: 7-9

Title of Lesson: Minority Women in the Job Market

Group(s): American Indian, Asian American, Black, and Hispanic

Key Concept(s): Discrimination

Generalization(s): When entering the job market, the minority woman has to deal with the problem of discrimination based on both sex and race. In spite of this situation, minority women have become involved in a variety of jobs.

Behavioral Objective(s):

Each student will be able to analyze, in an essay, problems of racism and sexism which minority women encounter in the employment area.

Teaching Procedures and Activities:

1. Students will be given a survey sheet and asked to respond to the following questions:

   a. What percentage of females work outside the home at some time during their life span? (Approximately 39.5 percent.)

   b. Why do 75 percent of all women work? (To support their families; or because the family cannot meet obligations unless both husband and wife work.)

   c. What percentage of the work force is represented by minority women? (45.2 percent.)

   d. Is it just as important for girls to plan for careers as it is for boys? (Yes.)

   e. Can you list jobs that are basically viewed as women's jobs? (Answers will vary.)

   f. Can you name jobs which minority women are doing? (Answers will vary.)

   g. Do you feel women should be paid as much for their work as men? (Answers will vary.)

h. Do you feel minority women should be paid as much for their work as the nonminority males and females? (Answers will vary.)

i. Who do you think are the lowest-paid persons in America? (Minority females.)

2. Teacher will elicit from students in a class discussion their responses to the survey. Students will be given an opportunity to comment on the various questions and explain their answers.

3. Students will take out a sheet of paper and make three columns. They will be asked to list occupations and persons holding such jobs. Students will respond to this survey based on their own observations. The heading for each column should be as follows:

JOB TITLE	IS A MALE OR FEMALE PERFORMING THE JOB?	IS THE PERSON:
		WHITE MALE
		WHITE FEMALE
		MINORITY MALE
		MINORITY FEMALE

4. Students will be asked to select three minority women (each with different job titles) from each of the groups--American Indian, Asian American, Black, and Hispanic. (Teacher should have compiled a resource list of minority women.) Students will find out the job titles of the various women. (This can be done through personal interviews or research.) They should also find out the following information:

a. Job requirements;

b. Salaries;

c. General working conditions;

d. Problems encountered, i.e., examples of racism and sexism.

5. Students will write an essay comparing the similarities and differences which they have discovered in their face-to-face interviews and reading. They are to include information on how both race and sex discrimination affect minority women in their careers.

Evaluation Procedure:

Each student will analyze, in an essay, the problems of racism and sexism which minority women encounter in the area of employment.

Resources and Materials:

Medsger, Betty. Women at Work. New York: Sheed and Ward, 1975.

Resource List of Minority Women Workers

Reference Articles:

Bernard, Jessie. Impact of Sexism and Racism on Employment Status and Earnings. New York: MSS Modular Publications, 1973.

Facts on Women Workers of Minority Races. Washington, D.C.: U.S. Department of Labor. Employment Standards Administration, Women's Bureau, 1972.

Glover, Robert W., and Greenfield, Paula S. The Minority Women Employment Program. Austin: University of Texas, 1976.

Malcom, Shirley Mahaley; Quick, Paula; and Brown, Janet Welsh. The Double Bind: The Price of Being a Minority Woman in Science. Washington, D.C.: American Association for the Advancement of Science, 1975.

Minority Women and Higher Education #3, "A Selected Reading List on Black and Spanish-Speaking Women in Higher Education." Washington, D.C.: Association of American Colleges, Project on the Status and Education of Women, March 1975.

Minority Women Workers: A Statistical Overview. Washington, D.C.: U.S. Department of Labor, Employment Standards Administration, Women's Bureau, 1977.

Women and Work. Washington, D.C.: U.S. Department of Labor, Women's Bureau, 1977.

NAME: Audrey Courey, Roseville Area Schools

SUBJECT: English as a Second Language GRADE LEVEL: 7-9

Title of Lesson: Language and Cultural Barriers Encountered by Hispanic and Asian American Women

Group(s): Asian American and Hispanic

Key Concept(s): Discrimination

Generalization(s): Language (lack of English skills) and cultural barriers can restrict Asian American and Hispanic women, as well as cause others to discriminate against them.

Behavioral Objective(s):

Each student will be able to give three examples of discrimination experienced by Asian American and Hispanic women because of language and cultural barriers.

Teaching Procedures and Activities:

1. Teacher will elicit from students responses regarding the definition of discrimination:

   Discrimination: Making a distinction in favor of, or against, a person or persons on the basis of race and/or sex.

   Key discussion questions:

   a. How do you think minority women have been discriminated against? (Low-paying jobs, poor housing, few or no educational opportunities.)

   b. What is the double bind? (Both race and sex discrimination.)

   c. Are minority women the only persons discriminated against on the basis of both race and sex? (Yes.)

2. Teacher will read to and discuss with students two stories about Asian American women using Asian American People and Places. The stories are "The Chan Family" and "Mrs. Kim."

   Key discussion questions:

   a. Where did they immigrate from? (Mrs. Chan--China; Mrs. Kim--Korea.)

b. Describe the problems of discrimination for Mrs. Chan. (Possible answers could be job placement, low income, language problems, inadequate housing, rearing seven children alone.)

c. Name the problems Mrs. Kim experienced as a nontraditional and liberated woman. (Being a career woman, housewife and mother, community worker, and the integration of all three of these roles.)

3. Students will view the filmstrip "Asian American Women." Emphasize the language differences among the narrators. Teacher may refer to the user's guide to emphasize key points made in the filmstrip, such as employment, income in comparison to that of others, concerns of Asian American women, and the issues on which they would like to see more emphasis placed.

   Students will make a comparison of the nontraditional roles vs. the traditional roles, such as husband's role, the existence of picture brides, and the fact that housekeeping and childrearing are the responsibilities only of the woman. Students will explain how they think traditional roles limited Asian American women.

4. Teacher will assign readings from La Chicana on Emma Tenayucca and Dolores Huerta. After students complete exercise, elicit responses to the following questions:

   Key discussion questions:

   a. What renowned strike did Emma Tenayucca lead? (The pecan shellers' strike.)

   b. Emma read many books about freedom and equality. What did she decide to dedicate her life to? (Equal treatment for all poor people.)

   c. There are four areas that Emma felt needed to be made more equal. What are they? (Housing, education, employment, and income.)

   d. What is Dolores Huerta known for? (Outstanding work with the United Farm Workers organization.)

e. What was Dolores Huerta's salary even though she worked long hours and was vice-president? (5 dollars per week.)

f. Why did she decide against continuing as an educator? (She realized she could do very little for the boys and girls who had to go to school barefoot and hungry.)

g. What did she dedicate her life to? (The equality of all people, regardless of sex and/or race.)

5. Teacher will show the filmstrip "The Chicana in Contemporary Life."

Key discussion questions:

a. Name some of the occupations which Hispanic women have today? (Teachers, school administrators, designers, lawyers.)

b. What roles were Hispanic women most often found in? (Factory workers, migrant farmworkers.)

c. What health care issue are Hispanic women especially concerned about? (Forced sterilization.)

d. What role in the past did sexist values dictate for Hispanic women? (Sexist values determined that women would work only in the home and not get an education.)

e. How are some Hispanic women still discriminated against? (Low-paying jobs, poor housing conditions, some problems in the areas of education because of language.)

Evaluation Procedure:

Each student will describe three areas in which Asian American and Hispanic women experience discrimination because of language and cultural barriers.

Resources and Materials:

Asian American People and Places. Los Angeles: Visual Communications/Asian American Studies Central, 1972.

"Asian American Women," from America's Women of Color: Integrating Cultural Diversity into Non-Sex-Biased Curricula project. Newton, Mass.: Women's Educational Equity Act Publishing Center, 1982. Filmstrip.

The Chicana in Contemporary Life. South Pasadena, Calif.: Bilingual Education Services, 1977.

Cotera, Martha P. Diosa y Hembra. Austin, Tex.: Statehouse Printing, 1976.

La Chicana. Berkeley, Calif.: Berkeley Unified School District, Chicano and Women's Studies Programs, 1977.

EMMA TENAYUCCA AND THE PECAN SHELLERS OF SAN ANTONIO, TEXAS

During the 1930's in San Antonio, Texas, the pecan shelling industry employed about 12,000 workers. About 80 percent of the pecan shelling workers were Chicana (Mexican) women. Although pecan shelling is a very difficult and tedious job, workers were paid extremely low wages. The meat of the pecan had to be taken out by hand and workers had to be careful not to break the meat into pieces since they were paid less for broken pieces. Workers were paid three cents a pound for the small broken pieces, and five cents a pound for halves. If a worker could shell eight pounds in an eight-hour day, she would earn less than $2.00 a week. Most workers earned less than that. In 1934 the average earnings was $1.29 per week for a fifty-four hour week.

Because of the low wages, entire families had to work just to survive. Many mothers were forced to take their children into the factories either because they needed the earnings of their children or because they had nowhere to leave them while they were at work. For these women and children work did not end at the end of the work shift. Most families took pecans home. Together in the evening they would shell late into the night.

Working conditions were unsanitary. Workers were crammed into rooms with little or no ventilation. It was not unusual to have 100 workers in a room that was only 25 by 40 feet. Lighting was poor. Toilets and running water were not always provided.

The pecan shellers were dissatisfied with their working conditions. No matter how hard they worked, they could not earn enough money for the needs of their families. Even if the entire family worked, including the children, they barely got by.

The owners of the pecan factories were not concerned about the needs or suffering of the workers. They were interested only in making profits. The president of the largest company, the Southern Pecan Shelling Company, said that five cents per day was sufficient to support the Mexican pecan shellers because they ate a good many pecans while they worked. Since no limit was set on the amount they could eat, money earned could be used for any additional wants that the shellers might wish to satisfy. Another company official said that Mexican workers did not care to make much money. They were satisfied to earn little, and besides, they had a nice warm place to work, could visit with their friends, and could bring their children to work.

The low wages received by Chicana (Mexican) pecan workers were conditioned both by the practice of paying women workers lower wages, and by the fact that due to racism, minorities were paid lower wages than White workers.

In Texas, as in many other states, Chicanos, Blacks, and other racial minorities were treated differently from whites. "White Only" signs were posted in businesses. There were separate bathrooms marked "For Whites Only". Chicanos and other minorities were not allowed to live in certain neighborhoods.

Chicanas were very aware of the fact they were considered inferior and treated as second-class citizens. Their low status and low wages had a devastating effect on the living conditions of their families and the entire Mexican community.

Most Chicano families lived on the West Side of San Antonio in one of the worst slum areas. Some families lived in run-down wooden shacks. Most homes did not have running water and toilets. Only 25 percent of the homes had electricity. Because of the poverty and unsanitary living conditions, many infants and children suffered from diseases such as tuberculosis and malnutrition. Because children had to work or because of illness, only 40 percent went to school.

The West Side of San Antonio was considered the "Mexican" section. Even those Chicanos that were better off than the average pecan worker lived on the "Mexican" side. The ones that were better off economically lived closest to the section that was considered the Anglo part of town. It was here that Emma Tenayucca grew up.

Emma liked school, and was a bright and serious student. One of her teachers took an interest in her and began giving her books to read. Emma began to spend much of her time in the public library. Many of the books she read mentioned freedom and equality for all citizens. However, Emma knew this was not true. She began to question the way in which Chicanos, Blacks, and poor working people were treated. She saw that some people were treated better than others. Some had good jobs, nice homes and neighborhoods, and good schools. Poor people had low-paying jobs, shacks in the slums, and inferior schools.

Emma wanted to do something about this unequal treatment. After graduating from high school she decided to dedicate her life to struggle for better treatment for poor people, especially Chicanos. She began organizing her neighbors in the barrio (Chicano quarter).

Emma wrote articles defending the rights of Chicanos and other oppressed people. She was very concerned that many young Chicanos were not receiving an adequate education. She spoke against child labor because children could not attend school if they had to work. She demanded the rights promised to Chicano people under the Treaty of Guadalupe Hidalgo. One of these rights is the use of the Spanish language. She felt the suppression of the Spanish language and of the Chicano culture was responsible for the high dropout rate among Chicanos.

She organized many rallies and demonstrations. On February 25, 1931, Emma and other community leaders organized a demonstration in Austin, the state capital. They demanded unemployment benefits for unemployed workers.

From then on, most of her time and energy went to helping the pecan workers organize to demand higher wages and better working conditions. She became one of the leaders during the pecan shellers' strike.

On February 1, 1938 pecan shellers walked off their jobs in protest. Their already miserable wages were reduced by one cent per pound. Now they would receive only two cents per pound for small pieces and four cents per pound for halves. The workers refused this cut in their pay. Thousands of workers throughout San Antonio walked out in protest and organized a strike.

Emma became one of the leaders of the strike. Most of the striking workers were Chicana women. Many, including Emma, were jailed. Tear gas was used against the strikers and many were harassed and beaten by the police. Strikers were arrested for carrying picket signs and for standing on the sidewalk. Those arrested were thrown in jail and fined ten dollars. Throughout the strike 1,000 people were arrested. When the women were arrested their children were often also thrown in jail.

This treatment only made the striking workers more determined. They continued to picket and demonstrate for their rights. The strike lasted 37 days. Finally the union, United Cannery, Agricultural, Packing, and Allied Workers of America, of the Congress of Industrial Organizations (CIO), negotiated a settlement. The workers won a salary increase. They were to be paid five cents per pound for pieces and six cents per pound for halves.

A one-cent increase was certainly not very much money. But the workers were satisfied because they had struggled together. Their strike was successful. The police and the companies tried to break their strike, but they could not. The women, men, and children learned that by struggling together, they could bring about changes.

However, the victory was short-lived. The Fair Labor Standards Act forced the industry to pay the minimum wage of 25 cents an hour. Rather than pay this salary increase the pecan industry owners found it more profitable to mechanize the industry and lay off about 7,000 workers.

Resources:

Nelson-Cisners, Victory B. "La Clase Trabajadora en Tejas, 1920-40." Aztlan, Vol. 6, No. 2, Summer 1975. Los Angeles: University of California, Chicano Studies Center.

Peyton, Green. San Antonio: City in the Sun. McGraw-Hill, 1946.

Shariro, Harold A. "The Pecan Shelling of San Antonio, Texas." Southwestern Social Science Quarterly, Vol. 32, March 1952.

DOLORES HUERTA: A CHICANA ORGANIZER*

Dolores Huerta is noted for her outstanding work with the United Farmworkers Organization. As vice-president of the union, she often works as much as eighteen hours a day. Besides working in her office in Delano, she also spends many hours speaking at farmworker rallies, negotiating contracts with the growers and traveling the length of the United States seeking support for the striking farmworkers.

Although Mrs. Huerta works long hours, she is paid the same small salary as the other union workers. Aside from the room and board that is paid by the union, Mrs. Huerta's only pay is $5 a week. Like the other workers, she depends on contributions for her clothing. On a recent trip to Los Angeles, Mrs. Huerta said, "All of us have very exotic wardrobes. We get our clothing out of donations."

Mrs. Huerta was born in Stockton, California. Her father had come to California from New Mexico to find word and a better life for himself and his family. He worked as a farm laborer when Dolores was young and she had a good chance to see at an early age how difficult the life of a farmworker was. Her father would leave the house very early in the morning and often he would not return home until late at night. The family was very poor, since her father did not make much money despite his hard work. Mrs. Huerta did not like the idea that the farmowners could get rich off the hard work of the Chicanos, while the Chicanos barely had enough money to stay alive.

It was not long before Mrs. Huerta had to go to work in the fields herself to help her family. At the young age of 14, she picked cherries and tomatoes in the fields near Stockton. She continued working long, hard hours in the fields for years. Remembering her years as a farmworker, Mrs. Huerta exaplains, "With no toilets in the fields, even going to the bathroom was a real problem." "I can remember picking tomatoes for 11 cents a lug. One day my husband and I together made $4, and there was just one old beer can for all of us workers to drink water out of."

Despite her hardships, Mrs. Huerta found time to attend Stockton Junior College and University of the Pacific. She even taught school for a year in Stockton. However, she decided that there was more she could do for her people. "I realized one day that as a teacher I couldn't do anything for the kids who came to school barefoot and hungry," she said.

It was in 1962 that Mrs. Huerta was asked by UFWO leader, Cesar Chavez, to join him in the struggle for farmworkers' rights. This was a difficult decision for her. It meant packing up her seven children and moving to Delano, California, about 200 miles to the south. In order to feed her family, Mrs. Huerta had to work in the fields during the day. At night, she worked as a secretary for the UFWO. Her life was very difficult, but she was proud to be able to help her people.

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*In La Chicana. Berkeley, Calif.: Berkeley Unified School District, Chicano and Women's Studies Programs, 1977, pp. 36-37.

As with many social movements, the role of women like Mrs. Huerta is extremely important. Speaking of women in the union, Mrs. Huerta has said, "We couldn't have a union without the women. Their sacrifices have been invaluable. And the participation of women has helped keep the movement nonviolent. It's necessary for most of the women to work in the fields. Imagine trying to keep a family together when you're a migrant worker--living in extreme poverty despite working eight to ten hours a day. Women in the fields get treated very badly." Dolores Huerta believes that women should speak up for they have a special point of view which comes from their own way of life.

Mrs. Huerta is an excellent organizer. She was one of the main organizers of the table grape boycott in 1965. Her work takes her to all parts of the United States. She has earned national respect and admiration for her tireless efforts. Mrs. Huerta has devoted her life to the cause of the farmworkers, and in the process has helped Mexican Americans make their problems known. For these reasons, Dolores Huerta is respected and admired by Chicanos throughout the United States.

NAMES: Lynda Leonard and Karen Thimmesh, St. Paul Public Schools

SUBJECT: Art GRADE LEVEL: 10-12

Title of Lesson: Minority Women Artists

Group(s): American Indian, Asian American, Black, and Hispanic

Key Concept(s): Discrimination

Generalization(s): Discrimination has made it difficult for minority women artists to achieve recognition and appreciation for their work.

Behavioral Objective(s):

Each student will be able to give a short description of one minority woman artist and one incidence of discrimination that she experienced.

Each student will be able to list eight minority women artists and their types of artistic work.

Teaching Procedures and Activities:

1. Discussion will be conducted by teacher to clarify the meaning of the word "discrimination."

   Discrimination: Making a distinction in favor of, or against, a person or persons on the basis of race and/or sex rather than on individual merit.

   Teacher should emphasize that the double bind of race and sex discrimination is perpetuated only in regard to minority women.

2. Teacher will elicit from students their feelings about discrimination and the minority woman artist.

   Key discussion questions:

   a. How many minority women artists can you name? (Answers will vary.)

   b. Why do you feel minority women artists are not more visible in printed materials? (Answers will vary; discrimination should be mentioned.)

c. What areas of art do you think minority women have contributed to? (Pottery, paintings of various types, sculpture, etc.)

3. Teacher will help students understand discrimination by listening to selections from the following recordings:

   A Grain of Sand
   Autobiography of Miss Jane Pittman

   Note: Have students put their heads down and ask them to visualize the discrimination as they listen.

   Students will explain in a short paragraph how each recording relates a message about minority women and discrimination.

   Students should sketch how they visualize minority women in the double bind of sex and race discrimination. Their short paragraph and sketch should accompany each other.

4. The teacher will make a short presentation to the class about the lack of information about contemporary minority women artists. Teacher should make available several magazines and articles which include biographies and descriptions.

5. Students will do research and find minority women artists. Each student will write a one-paragraph essay that will include:

   A brief biography;
   Explanation of why art was chosen as a career;
   Type of art work as major interest;
   Discrimination faced while pursuing career.

6. Students will print the following information on tagboard:

   a. Name of artist
   b. Name of minority group
   c. Type of art form/major interest

   The printed names and information should be hung around the room in mobile fashion.

7. Teacher will divide students into four groups and assign a minority group to each one. Each group will design a portion of a four-part mural on minority women. Students are to use photos, book illustrations, and pictures from magazines to familiarize themselves with accurate pictorial representations of minority female artists.

8. Students will work in small groups and complete a four-part mural by incorporating minority women artists and depicting them in different areas of their major interests.

9. Students' murals should be displayed for observations and comments.

Evaluation Procedures:

Each student will write a short essay about one minority woman artist and include one example of discrimination that she encountered.

Each student will name eight minority women artists and their type of artistic work.

Resources and Materials:

Arai, Tomie. "Mural Art as Consciousness-Raiser." Bulletin, Vol. 9, No. 1, 1978, pp. 8-10.

Beaden, Romare. 6 Black Masters of American Art. New York: Doubleday, Zenith Books, 1972.

Chicano Murals. Contemporary Chicano Life Series. Pasadena, Calif.: Bilingual Educational Services, 1975.

Dover, Cedric. American Negro Art. New York: Graphic Society, 1960.

Fax, Elton. 17 Black Artists. New York: Dodd Mead & Co., 1971.

Gaines, Ernest. The Autobiography of Miss Jane Pittman. New York: Caedmon Records, 1971.

Iijima, Chris Kando; Miyamoto, Joanne Nobuko; and Chin, Charlie. A Grain of Sand. New York: Paredon Records, 1973.

Nelson, Mary Carroll. Pablita Velarde. Minneapolis: Dillon Press, 1975.

Okubo, Miné. Citizen 13660. New York: Arno Press, 1978.

Pascale, Janet. Famous Indian Women. Madison: University of Wisconsin-Extension, n.d.

Peterson, Susan. Maria Martinez: Five Generations of Potters. Washington, D.C.: Smithsonian Institution Press, 1978.

Poster on "Issei Women." Berkeley, Calif.: Asian American Bilingual Center, 1978.

Quirarte, Jacinto. Mexican American Artists. Austin: University of Texas Press, 1973.

Strong, Lois Metoxen. Being an Indian Woman--Unit for Adults. Madi on: University of Wisconsin-Extension, n.d.

Sung, Betty. An Album of Chinese Americans. New York: Franklin Watts, 1977.

Wilson, Judith. "Alma Thomas." Ms., Vol. 8, No. 8, February 1978, pp. 59-61 and 90.

Magazines

Paper

Glue

NAME: Donna Gregory, St. Paul Public Schools

SUBJECT: Art/Social Studies GRADE LEVEL: 10-12

Title of Lesson: Miné Okubo and Estelle Ishigo--American Artists-in-Residence in a Relocation Camp

Group(s): Asian American

Key Concept(s): Discrimination

Generalization(s): Discrimination can plant the seeds of social protest, hate, prejudice, and persecution. Various art forms can reflect a person's experiences in discriminatory situations.

Behavioral Objective(s):

Each student will be able to define the term "discrimination."

Each student will be able to analyze examples of each artist's work in regard to discrimination and protest.

Teaching Procedures and Activities:

Day I

1. The teacher and students will define the following terms:

   a. Discrimination: Making a distinction in favor of, or against, people because of their race and/or sex rather than on individual merit.

   b. Prejudice: A prejudging not necessarily based on facts.

   c. Social change: An alteration in the structure of a society's values, lifestyles, etc.

   d. Social protest: Expression of dissatisfaction.

   e. Relocation centers/camps: Areas where 110,000 Japanese and Japanese Americans were imprisoned during World War II.

2. Teacher will introduce students to the relocation camp experience by showing the film "Nisei, Pride and Shame."

3. The class will discuss the experience of the internment camps for the Japanese Americans.

   Key discussion questions:

   a. What was the public feeling toward Japanese Americans during World War II? (Hostility, hatred.)

   b. Why? (Blamed/scapegoated Japanese Americans for the attack on Pearl Harbor.)

Day II

1. The students will read excerpts from the book Lone Heart Mountain, pages 5-15, describing the uprooting of many Japanese American families.

2. The students will examine the pictures from the book. They were drawn by Ishigo while she was in the camps.

3. The teacher will describe Estelle Ishigo's involvement with the camps. (See page iv of Lone Heart Mountain for a brief autobiographical sketch of Ishigo.)

4. The students will analyze the pictures.

   Sample questions:

   a. What does each scene depict?

   b. How does Ishigo's style influence the moods of the drawings?

   c. How does the monochromatic tone affect the drawings?

   d. What messages do these drawings give?

5. The teacher will show examples of Miné Okubo's art from Citizen 13660. Okubo's history should be described using pages 11-18 in Miné Okubo: An American Experience.

6. The students will analyze Okubo's drawings.

   Sample questions:

   a. Where was Miné interned? (Topaz.)

b. How do Okubo's drawings differ from Ishigo's drawings?

c. What message(s) do you get from Okubo's works?

Evaluation Procedure:

Each student will write an essay on how the concept of "discrimination" is expressed in each artist's work and analyze her work in regard to discrimination and protest.

Resources and Materials:

Ishigo, Estelle. Lone Heart Mountain. Los Angeles: Anderson, Ritchie and Simon Publishers, 1972.

Miné Okubo: An American Experience. Oakland, Calif.: The Oakland Museum, 1972.

"Nisei, Pride and Shame." New York: Macmillan Films, 1959.

Okubo, Miné. Citizen 13660. New York: Arno Press, 1978.

NAME: Fred Kober, St. Paul Public Schools

SUBJECT: Social Studies GRADE LEVEL: 10-12

Title of Lesson: Genocide and American Indian Women

Group(s): American Indian

Key Concept(s): Discrimination

Generalization(s): Genocide is a severe form of discrimination experienced by minority groups in this country. Its goal is ultimately to destroy a group of people.

Behavioral Objective(s):

Students will be able to define "genocide" and give examples as it applies to American Indian women.

Students will be able to analyze the causes and effects of genocide.

Teaching Procedures and Activities:

1. Teacher will define the word "genocide." (Genocide refers to the systematic killing of a whole people or nation.)

2. Students will list their ideas about genocide as they relate to American Indians, especially Indian woman. They should retain their lists for the duration of this lesson.

3. Students will read "Native Women Today: Sexism and the Indian Woman" by Shirley Hill Witt. There should then be a class discussion.

   Key discussion questions:

   a. What have been the major stereotypes of American Indian women? (Princess and personality-less squaw.)

   b. Describe the treatment of American Indian women and men. (Discuss this in terms of education, employment, and health. A chart could be made on the chalkboard as students provide answers.)

c. Why is birth control a controversial issue with American Indians? (It is associated with genocide and tribal extinction.)

4. Students will read and discuss "Killing Our Future."

   Key discussion questions:

   a. What is sterilization?

   b. How is sterilization a form of genocide? (When it is performed on women without their permission, since they are then unable to have children. Sterilization limits population.)

   c. Is adoption of American Indian children a form of genocide? Why? (Yes, approximately 23-35 percent of all Indian children are removed from their homes. Families lose their children in this manner.)

   d. How can sterilization be prevented? (Inform Indian women of what sterilization is and their rights; adopt guidelines which will prevent involuntary sterilization; and encourage legal action by women who have been sterilized involuntarily.)

   e. In what ways is medical experimentation on American Indians a form of genocide? (Adults and children are unknowingly subjected to experimental treatments or their diseases are left untreated while they are being observed for experimental purposes. These activities can result in permanent physical damage to individuals.)

5. Teacher will divide students into groups. Each group will develop strategies for protesting genocidal activities against American Indian women. (Strategies might include obtaining further information on genocide from local American Indian women; writing a letter to a government agency or hospital regarding its policy on sterilization and responding to the policy as it affects American Indian women.)

6. Students will compare their initial lists of ideas of genocide and American Indian females with those which they have gained as a result of this lesson. This can be done by writing an essay or making a chart.

7. Supplementary Activity:

   Students can investigate genocide in relation to other women of color, i.e., Asian American, Black, and Hispanic.

Evaluation Procedures:

Each student will write an essay that includes the following points:

1. Definition of genocide.
2. Examples of genocide as it applies to American Indian women.
3. Discussion of why genocide is experienced by American Indians.
4. Effects of genocide and its impact on American Indian people.

Resources and Materials:

"Killing Our Future." Akwesasne Notes. Early Spring 1976, pp. 3-4.

Witt, Shirley Hill. "Native Women Today: Sexism and the Indian Woman," in Sue Cox (ed.), Female Psychology: The Emerging Self. Chicago: SRA, 1976, pp. 249-259.

KILLING OUR FUTURE*

Sterilization & Experiments

Washington, D.C.--The U.S. Government is trying to pretend that it hasn't been happening.

As soon as the word leaked out that over 3400 native women had been sterilized in the last three years by U.S. surgeons in just a few of the Indian Health Service hospitals, the U.S. Information Agency denied the report, which had been issued by the U.S. General Accounting Office [GAO]. USIA sent reports around the world to say the reports were "inaccurate and incorrect."

"Sterilization procedures carried out by the IHS for American Indians were done at rates similar to those done among the U.S. population as a whole," a USIA release said in the Netherlands. It claimed the women involved had "given their permission."

Despite the denials, the genocidal implications of the situation simply won't wash away.

The early IHS denials assured the press that although the sterilizations had been conducted, the patients had consented. However, native women who were sterilized say, in some cases, they were told the operation was reversible, or that they would lose their children if they didn't consent, or consents were given while the women were still groggy from drugs administered during labor.

The figures are startling as they are broken down. In Oklahoma City area, for example, there are approximately 15,000 native women of child-bearing age. Of this number, 1,761 were sterilized over a 46-month period, or approximately 3% per year. In the Aberdeen area, where there are about 9,000 native women of child-bearing age, 740 sterilizations were performed in the same period. Phoenix, with 8,000 native women, had 784 sterilizations performed.

Another accusation against IHS is that its personnel, using funds intended for Indian health, has been sending medical teams to Liberia, ostensibly for consultation. However, once in Africa, investigators report, the surgeons--experts in sterilization procedures--have been dispersed to South Africa training centers, where they have trained physicians there in sterilization techniques for application on black women on South Africa's "reservations." The report remains unconfirmed, although IHS has admitted sending medical personnel to Liberia.

A system and machine capable of this type of genocide does not need real-life villains--just a network of consultants, officials, and medical personnel who have been persuaded it is all for a good cause. But at the helm, there does seem to be a key person--Dr. Louis Hellman, Deputy Assistant Secretary for Population Affairs in the Public Health Service of the Department of Health, Education and Welfare (HEW).

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*Akwesasne Notes, Early Spring 1976. Reprinted with permission.

According to statistics from Dr. Hellman's office, an estimated 150,000 low-income persons were sterilized annually over the last few years under U.S. funded programs.

Funds under Hellman's control will reimburse states for 90% of the cost of the sterilization of indigent women.

THEY WOULDN'T BELIEVE THIS HORROR

It began several years ago, when Dr. Connie Uri, a Choctaw physician, found a number of Indian women who told her they had been sterilized without understanding what was involved. Some young women of 18 had had complete hysterectomies--a radical operation without medical rhyme nor reason at that age. Checking further, she found in the Claremore, Oklahoma, IHS hospital literally dozens of sterilizations each month.

Her findings were published in AKWESASNE NOTES. Although they were startling, there were no denials forthcoming. Senator James Abourezk was able to get the GAO to make a study, and it was the release of that study which had caused press reports about the matter.

The GAO investigation examined only four of the IHS areas--Aberdeen, Albuquerque, Oklahoma City and Phoenix. In those areas alone, 3,001 women of child-bearing age, 15-44, were sterilized during 1973-1976. The investigation found that all four of the areas were "generally not in compliance with" government regulations requiring informed consent.

Some women had signed only the ordinary surgical consent forms customarily presented in hospitals, and necessary for the delivery of a child. Others were misinformed, and thought that the operation was reversible. Still others proceeded with sterilization under duress--threats were made their children would be taken away or welfare would be cut off if they did not proceed with the operation.

Federal courts have ordered that "individuals seeking sterilizations be orally informed at the outset that no federal benefits can be withdrawn because of failure to accept sterilization." Written summaries of the oral explanations are then to be made, and forms must have a statement notifying the women of their right to withdraw their consent. The courts had also ordered a moratorium on the sterilization of those under 21, but 36 Indian women under 21 were sterilized in violation of the order.

Because the special court-ordered consent forms were not used, the GAO reported that the IHS "was unable to supply us with complete and statistically reliable data on (1) whether the sterilizations were voluntary or therapeutic and (2) the ages of the patients."

Although HEW had to comply with the court order, it didn't have to do much follow-through. An ACLU study done a year after the court order surveyed 154 hospitals. Of these, only 54 bothered to reply. Of these, only three were in compliance with the court-mandated guidelines, and 36 were in complete noncompliance. Many were seemingly unaware that the regulations existed.

The GAO report concluded with a recommendation to the Secretary of HEW to direct the IHS to implement a standard consent form which meets court-ordered regulations. The report also directs the IHS to provide training to their physicians and administrators concerning informal consent, and the moratorium on the sterilization of persons under 21.

Thirty percent of the sterilizations were performed at "contract" facilities. IHS officials in the Albuquerque and Aberdeen areas said they do not monitor the consent procedures in contract care, nor are doctors required to follow federal regulations.

There are eight other IHS service areas not included in the report. Some reports say 3,000 Indian women each year are being sterilized.

The figures come together with those reported by other people of color--20% of all married Black women are sterilized. In Puerto Rico, one-third of the women of childbearing age have been sterilized. The figures for native women have been reported to be as high as 42%. In foreign countries, U.S. AID programs have increased appropriations for population control more than 500% in the last six years, while decreasing funding for programs such as agricultural development.

While the IHS seemingly had funds to sterilize thousands of native women, its funds for real health care are severely limited.

WHY SHOULD WE LIMIT OUR NUMBERS?

"There are only 5,000 of us," said Tribal Judge Marie Sanchez of the Northern Cheyenne upon hearing of the sterilizations. "Why should we limit that number? This is another attempt to limit our population--but this time, they're trying to do it in the noble name of medicine."

Dr. Uri says, "We have only about 100,000 women of child-bearing age, total--that's not per-anything. The Indian population of this country is dwindling, no matter what government statistics say to the contrary."

She says voluntary sterilization among a "population 200 million people isn't going to wipe out the country, but in such a small group, it will wipe out Indians. Sterilization cannot be the preferred form of birth control for minority groups."

Dr. Uri criticizes the "mentality of the family planners, in control of medicine. I know how medicine operates, and the attitude of doctors tends to be that poor people shouldn't have kids because they can't afford them. But to deny people the right to have children because they can't have them born into a certain standard of living is cruel."

Doctors are, like others, subject to the propaganda that Western white peoples propagate: in order to survive and progress, it is necessary to maximize our monetary income, and minimize its outgo. As a doctor sees more and more income go out in taxes, some of it going to support welfare and unemployment benefits, he or she soon learns to want fewer of those

drains on his or her wealth, and to seek out new ways of producing greater wealth. Thus, sterilization performs a double purpose: population of minorities is limited while income is increased from government-paid fees for the operations.

In this light, the rising popularity among surgeons of hysterectomies bear examination. After tonsillectomies, hernia repair and gall bladder removal, the fourth most-commonly performed operation is hysterectomy. Indian women in their young twenties have had hysterectomies as their form of sterilization--after all, a hysterectomy is worth a thousand or two more dollars than a tubal ligation, and is much more challenging.

Medical personnel are also subjected to the propaganda that the world is divided into the haves and the have-nots. There are too many have-nots polluting the world with their numbers, and thus it is their duty, as one of the haves, to make the world a better place to live by eliminating the have-nots--it's even in "their best interests."

Like many other U.S. Government agencies, IHS personnel are a mixed bag. Some are dedicated doctors who give up opportunities for highly-lucrative private practice out of a genuine desire to provide good health care to native people. Others are young doctors attracted by an opportunity to rapidly complete requirements for specialized certifications--where else could a surgeon hope to be able to perform so many hysterectomies in so short a time in order to be a certified gynecologist?

IHS guidelines on "family planning" are issued under the banner, "The goal of the IHS is that each child shall be a wanted one." Policy dictates that while abortions--a sensitive issue--shall be done only in conformity with state laws even though this need not be done in a federal facility, sterilizations can be done "irrespective of state laws." If the patient is married, the consent of the husband is to be obtained, under the guidelines--but the currently-used IHS consent forms do not have a space for the spouse's signature.

One HEW Family Planning Project geared to encourage a limited Indian population tells interviewers how to work within the Indian culture. "If the reception is not good from the woman [in a home visit] talk to the grandparents. If the approach is from a 'health aspect,' the grandparents will be receptive. Never suggest or try to counsel or discuss family planning with both husband and wife present." Workers are encouraged to deal with acute health problems first, and then come back to talk about "family planning."

LOSING A NATION BY ADOPTIONS

For those native children who are born, there is a good chance that they will not be raised by their parents. In the Dakotas, one out of four native children is taken from their family and placed in foster or adoption homes.

According to a survey taken by the Association on American Indian Affairs, "23-35% of all Indian children are removed from their homes to be placed in adoptive homes, foster care, or institutions. Indian children are placed away from their homes by state and private agencies at a rate 10 to 20 times greater than the rate for non-Indian children."

The AAIA also reports that the decision to take Indian children from their homes "is, in most cases, carried out without due process of law, and with little regard for the impact on the children, their families, and the community."

Typical is the case of Blossom Lavone, age 3. She traveled with her aunt to California from the Rosebud Lakota nationlands--her mother was to join her soon. But a week after the child arrived in California, social workers placed her in a pre-adoptive home. They said the reservation was an unsuitable place to raise the child, and that adoptive parents financially able to provide a superior way of life should rear the child. They admitted they had absolutely no evidence that the mother was in the least way unfit to rear her child. After intervention by AAIA attorneys, Blossom was returned to her mother.

Norma Jean Serena, a Creek-Shawnee from Oklahoma, is a woman who was sterilized who is not a part of the statistics. Her ability to have children was taken by Pittsburg-area welfare workers and doctors who told her "she had enough children" and that any subsequent pregnancies might result in the birth of "deformed or retarded children."

In addition, the welfare officials took away three of her five children. Two years later, Serena learned at a child custody hearing that her sterilization was not mandatory, as she had been told, and that the welfare official had lied about the possibility of deformed children. She eventually got her children back, and is now suing the welfare workers and the two physicians who performed the sterilization.

IN CANADA, THE KNIFE ALSO CUTS LIFE

In Canada, the question of sterilization of native women has gone unanswered for six years. In 1970, former NDP leader David Lewis asked in the House of Commons about reports of sterilization, but the Government denied knowledge of it. But last autumn, a Roman Catholic priest named at least six Northwest Territories communities where women had been sterilized without being told what was happening to them.

"Has the Government the guts to do an inquiry and explain what's going on?" Wally Firth, a NWT member of Parliament asked recently.

In the villages named by the priest, about one-third of the women had been sterilized. Rev. Robert Lechat of Igloolik said the figures were gathered through his own inquiries, and he challenged the Canadian Government to make its figures public.

The Inuit, he says, are so fond of children that they adopt when they can no longer give birth. No one with knowledge of these people would believe they "are begging on their knees to get from a doctor the favor of sterilization. It is a nonsense. They are not asking for the operation. They are induced to have it," he said.

Lechat said that for a minority people like the Inuit, "whose survival as a very specific element of the Canadian population is far from being insured, it is quite a serious gamble with his future to accept blindly a policy of sterilization."

About 3 1/2 years ago, a CBC public affairs television program alleged that native women in the North were being sterilized against their will, but Health Minister Marc Lalonde issued a flat denial and lodged a strong protest with the CBC.

This time, however, it was Indian Affairs Minister Warren Allmand who issued the denials. He said actually, the small white population on Baffin Island in the Arctic is more inclined to sterilization than are the Inuit--a denial which ignores the argument that the two groups, Inuit and whites, are in a different condition of survival. If every white woman on Baffin Island were sterilized, the white race in North America would not be endangered. But if every Inuit woman were sterilized, the genocide of the Inuit People would be very much furthered.

It is also misleading to examine statistics which minimize the annual rate of sterilization, since sterilization is forever. Even if only one per cent of child-bearing women are sterilized annually, that would add up to a 30% figure. At Repulse Bay in the Arctic, 45% of all women--almost half--are now sterile.

CHICANAS ARE ALSO A TARGET OF "CONTROL"

Chicanas have also been affected by the sterilization mentality. In 1975, the Los Angeles Center for Law and Justice filed a civil rights action in the U.S. District Court for the Central District of California against the California Department of Health, the U.S. Dept. of HEW, the USC-Los Angeles County Medical Center, and 13 individual doctors. The suit was entered on behalf of ten Chicanas who say they were surgically sterilized without having given their free and informed consent.

One of the Chicanas, Dolores Madrigal, speaks no English. She reported that while under severe labor pain, a nurse and a doctor pressured her into signing a consent form by assuring her that "the operation could be easily reversed."

Another woman, Jovita Rivera, reported that she signed the sterilization consent forms under heavy sedation. She said doctors counseled her to have her "tubes tied" because her children were a burden on the government. She said she was never informed the operation was irreversible.

Another plaintiff, Rebecca Figueroa, said she consented to the operation because nurses told her that birth control pills were unhealthy and that sterilization was the only alternative to death.

The sterilizations were part of federal and state programs which assist and promote the sterilization of poor and minority women. The suit demands that consent forms be printed in Spanish for Spanish-speaking women, and in a language easily understood by poorly-educated women. Counseling material concerning the sterilization operation, and alternative methods of birth control, should be written into the consent form, the suit says. Both state and federal officials have already agreed to make these changes--but enforcement is another matter.

Many Central and South American countries have been encouraged to get into "population control" by United States officials. Recently, however, Peru took over control of distribution of contraceptives as Health Minister Gen. Jorge Tamayo said his government rejected the idea that a too-rapid population growth rate tends to keep nations underdeveloped.

Last summer, students, faculty, hospital workers and community members protested a U.S. Agency for International Development [AID] program at Washington University in St. Louis which trained doctors from Third World countries in sterilization techniques. The program is called PIEGO--Program for International Education in Gynecology and Obstetrics.

PIEGO also operates out of the University of Pittsburg and Johns Hopkins, training doctors in the technique of laproscopic tubal ligation, the most easily-performed sterilization operation--but not necessarily the safest. In addition to the medical training, the physicians also receive lectures on the importance of population control in preserving social stability, and at the end of the training, each physician is given a gift of a $5,000 laproscope.

Because the physicians are not licensed in the U.S., they cannot gain practical experience in the operations, and must refine their technique on the women back home.

Washington University doctors claimed that they were just providing academic training, and that they have no knowledge of the use to which the training is put once their students are back in their own countries. One Bolivian trainee bragged that he had been sterilizing up to 80 women per week without their knowledge.

A film, *Blood of the Condor*, distributed through Tricontinental Films, is a dramatized account of a Peace Corps clinic in Bolivia which the native women were encouraged to utilize for child-deliveries--only to discover a few years later that there were no women in the village capable of having children. In their rage, upon this discovery, the villagers storm the clinic, castrating the U.S. physicians who had been performing the secret sterilizations.

The International Planned Parenthood Federation, funded by a Rockefeller Foundation grant, sterilized 40,000 Colombian women in a two-year period. A million Brazilian women were sterilized between 1955 and 1971 by a program indirectly funded by the U.S. AID.

The Population Control movement of today grew out of the Eugenics movement of the 1900s. Eugenics was financed by the Harrimans, Carnegies, Osborns, and other wealthy families, advocating a blatantly racist ideology by demanding improvement of human stock through a decline in the birth rates of "inferior races and classes."

During the rise of Nazism, their racist doctrines became unpopular. They then shifted the rhetoric to "population planning."

The two main groups which developed were Planned Parenthood and the Population Council. Membership of the Population Council included Henry Osborn, founder of the Smithsonian Institution and a former Eugenicist; Lewis L. Strauss, former secretary of commerce and director of RCA; Thomas Parron, an officer in the Mellon Foundations, and Ditlev Bronk, a long-time Rockefeller associate. The Council continues to receive millions of dollars annually from these monied interests.

58% of the world population control funds come from the U.S. with the National Institute of Health adding another 12%. AID is responsible for half of the total world funding in population control.

NEW YORK CITY GETS STERILIZATION GUIDELINES

In New York City last year, only 415 sterilizations were performed--a small number compared to the native statistics among an even smaller native population. But the fact that 78% of these operations were performed on minority women--half of them Spanish-speaking women--caused a cry of alarm.

The Center for Constitutional Rights in New York has worked with the Ad Hoc Advisory Committee on Sterilization of the New York City Health and Hospital Corporation to draft guidelines to prevent involuntary sterilization. Those guidelines, which apply to all New York City hospitals, ensure that women will be provided in their own language full information concerning the risks and benefits of sterilization, alternative birth control methods, a thirty-day waiting period in order to protect against pressures to be sterilized when they are admitted to hospitals for abortion or childbirth.

Those guidelines, which went into effect in November, 1975, were challenged in a U.S. District Court action by a group of six well-known New York gynecologists, who claimed they interfered with their right to practice medicine (*Douglas v. Holloman*). The action is still pending.

MAYBE THE TRUTH IS NOT SO CRAZY

Another IHS scandal was brewing in Tucson, where a special thinktank unit, Office of Research and Development [ORD] reports directly to Washington, and thus has an important say in the U.S. Indian health policies. The unit is headed by Dr. E. S. Rabeau, former IHS director. ORD critics contend that the projects undertaken by the unit are worth far less than they cost, and that IHS is run by a small "club" of commissioned public health officers, including retired former IHS officials.

Rabeau denies the accusation, and says the unit is succeeding in bringing modern systems analysis to Indian health care. ORD runs the Desert Willow Training Center, most of whose instructors are part-time. Some 100 current IHS employees in the past year were assigned to Desert Willow in Tucson's vacationland to teach a course.

One ORD employee, Charles F. McCarthy, was a management analyst who was willing to cooperate with Senator Abourezk on the GAO audit of IHS. He says that when he did this, "all hell broke loose." Shortly after he began cooperating with Abourezk, he was suspended, and called to submit to a medical fitness exam. This led to sessions with IHS-appointed psychiatrists, who said McCarthy was "paranoid," and he was given a retirement on a "psychiatric disability."

ORGANIZING FOR LEGAL ACTION

Dr. Uri has left her medical practice and is now a student in a Los Angeles law school. She is a member of a group called Indian Women United for Social Justice, which is preparing lawsuits charging that the plaintiffs were sterilized without their full understanding. She believes that only as doctors become liable for their consequences of sterilization that the abuses will be stopped.

Indian women who belive they have been sterilized without being fully informed, or with coercion, or other problems, should contact:

Indian Women United for Social Justice
P.O. Box 38743
Los Angeles, California 90038

EXPERIMENTING ON THE CHILDREN

The GAO report also investigated experimentation using native people as subjects. Although none of the experiments investigated presented "high risks," consistently, the native people involved had not given their informed consent.

The GAO report found 24 projects involving "a medical practice procedure and/or drug dosage which was not considered usual or customary." Although the experiments did not "expose participants to serious risk," it found that some of the experiments were "painful" and "hazardous."

In one case, 94 Indian school children were used in a study of pulmonary disease. They had to swallow a tube for aspiration of stomach contents, "a difficult and uncomfortable procedure for a child." Their larynxes were examined by an instrument which "might be hazardous."

A pre-diabetes test involved "taking several blood samples using an intravenous catheter, administering two doses of cortisone, and performing a needle muscle biopsy."

In many of the experiments with the children, parents did not give their consent.

It is not only the Indian Health Service which has used native people for medical experiments. Several years ago, the U.S. Army was involved in an experiment at Red Lake, Minnesota which had many questionable aspects.

Hundreds of sick Chippewa adults and children on the Red Lake Reservation in recent years have either been unknowingly subjected to experimental treatments, or often have had diseases left untreated while they were being observed for experimental purposes.

A study financed by the Department of Defense and undertaken by the University of Minnesota Medical School provided the military with data on the spread and control of impetigo and nephritis, diseases that have immobilized U.S. troops in Southeast Asia.

The researchers chose the Red Lake Reservation specifically because of its poverty, overcrowded housing, and poor health care--conditions they judged as causing the spread of the two diseases.

Impetigo is a skin disease caused by streptococci bacteria. It produces boil-like sores on the face, legs, and other exposed parts of the body which can itch, burn, and bleed. The disease spreads rapidly if untreated and can infect a whole family. A certain strain of the bacteria that causes impetigo can lead to nephritis, a far more serious disease. Nephritis is an inflammation of the kidneys, and can cause kidney failure if not properly treated. Impetigo can be cured with penicillin, but nephritis often requires hospitalization.

One 1970 study traces the appearance and spread of strep bacteria in different parts of the body, and their relation to impetigo and nephritis. A Chippewa woman and her two five-year-old twins all developed impetigo sores.

The doctor in control of the experiment allowed the disease to progress until the mother and children developed nephritis, eventually requiring them to be hospitalized for ten days.

In this study, the twins, along with their sisters and brothers who also had impetigo, were monitored three times per week--but not treated, even though accepted medical practice dictates prompt treatment.

The experiment called for the doctor to find out how much time it would take for nephritis to develop from the first appearance of the impetigo sores.

In January, 1968, one hundred Indian children from the Headstart program were checked weekly for the presence of streptococci bacteria. The following July, the investigation paid off--four children developed acute nephritis. Foreseeing a nephritis epidemic, which would also help their research, they decided to look for cases of nephritis which were developing, but for which obvious symptoms had not yet appeared.

They found 15 cases of children with small amounts of blood in their urine. The children were then all taken to the University of Minnesota Hospital in Minneapolis for a biopsy of the kidney. None of the parents had asked for this treatment.

Biopsy of the kidney can be very painful--the skin around the hip is anesthetized, and a long needle is pushed into the kidney. A sample of the tissue is taken out and analyzed.

Evidence of kidney damage was found in all 15 children. All the results were tabulated, including typing of the bacteria strains, amounts of blood and protein in the urine, swelling of the face and limbs and high blood pressure.

The Red Lake children did not benefit from the studies. Not one of them was treated. But a 1971 issue of *Military Medicine* pointed out that the studies were important to military medicine.

Red Lake Councilman Leon F. Cook, formerly a top BIA employee, said that apparently permission of Indian parents had been sought through "permission slips" prepared by community health representatives. Many parents were unaware their children would be used in experiments, for some of the children who got shots received penicillin--others received nothing but salt water, but all thought they were being treated.

Writers for the magazine *Scientists and Engineers for Social and Political Action*, who first revealed the studies to public attention, said, "Health is sacrificed for the interests of the agencies funding the medical programs. The impetigo study at Red Lake is not merely an atrocity calling for token reparations, but a pointed illustration of the general medical policies that hurt all of us. We see that a fight against the underlying causes of racist health care is in the interest of all of us."

NAME: Mable F. Younge, St. Paul Public Schools

SUBJECT: Social Studies GRADE LEVEL: 7-9

Title of Lesson: Discrimination and Careers of Minority Women

Group(s): Asian American, Black, and Hispanic

Key Concept(s): Discrimination

Generalization(s): Many minority women have experienced discrimination in their careers.

Behavioral Objective(s):

Each student will be able to analyze examples of discrimination experienced by each minority woman in this lesson plan.

Teaching Procedures and Activities:

1. Teacher will assign readings on the following women:

   Althea Gibson, tennis champion
   Dolores Huerta, Chicana labor organizer
   Jennie Lew, garment worker

2. Teacher will elicit responses to the following questions:

   Key discussion questions:

   a. What is discrimination? (Making a distinction either in favor of, or against, a person or group of persons on the basis of sex and/or race without regard to individual merit.)

   b. Name two examples of discrimination which you have been confronted with. (Answers will vary.)

   c. Define inequality and explain how it relates to discrimination. (Inequality is the condition of not being equal, not having equal opportunities in jobs, salaries, and living conditions. All of these types of inequality are caused by discrimination against people because of their sex and/or race.)

d. Give two examples you have witnessed in the area of inequality. (Answers will vary.)

3. After reading about Althea Gibson, elicit responses to the following questions from students:

   Key discussion questions:

   a. What area did Althea make her renowned contribution in? (Sports, as a tennis player.)

   b. What was her first step toward becoming a champion? (Paddle tennis medal for Harlem.)

   c. What was Althea Gibson's professional career before she became a renowned tennis champion? (A gym teacher.)

   d. Where did she win her first major medal? (Wimbledon, England.)

   e. Explain the area of discrimination that was most obvious to you. (Answers will vary.)

4. After reading about Dolores Huerta, elicit responses from students.

   Key discussion questions:

   a. What was life like for her as a child? (Her family was very poor; she started working in the fields at age fourteen.)

   b. How did her father earn a living? (Farm laborer; he worked very long hours and watched the farmowners accumulate wealth while the Chicanos continued to be extremely poor.)

   c. Although they worked long hours, their earnings were not enough to buy what items? (Clothing.)

   d. Explain from your point of view one kind of discrimination Dolores Huerta frequently faces. (Answers will vary.)

   e. What decision did Dolores Huerta make to help overcome discrimination? (She chose to work in the fields and in organized

movements struggling for change, rather than continue to teach.)

5. Elicit responses from students concerning Jennie Lew:

   Key discussion questions:

   a. What kind of discrimination did Jenny Lew experience? (Inequality in salary.)

   b. What prompted her to the action she undertook. (Illness.)

   c. Why do you feel other people who were being discriminated against would not testify on her behalf? (They were afraid of losing their jobs.)

   d. What is Jennie Lew known to be the first garment worker in Chinatown to do? (Sue and win a case for back pay.)

   e. Why did Jennie Lew become a garment worker? (Although she did not like to sew, it was the only work she could find to do.)

6. After the students have read and discussed these three minority women, they should research each one in depth and write a one-page essay on each woman.

Evaluation Procedure:

Each student will analyze the discrimination experienced by each woman in this lesson. Included in the analysis should be mention of how discrimination affects the lives of the women and others similarly situated.

Resources and Materials:

Allen, Virginia. I Always Wanted to be Somebody. New York: Harper & Row, 1958.

"Althea Gibson," in Notable Minority Women. Minneapolis: Minneapolis Public Schools, 1974.

"Dolores Huerta," in La Chicana. Berkeley, Calif.: Berkeley Unified School District, Chicano and Women's Studies Programs, 1977, pp. 36-37. (See pages 103-104 in this curriculum guide.)

Nee, Victor G., and Nee, Brett De Bary. "Jennie Lew," in Longtime California. Boston: Houghton Mifflin, 1974, pp. 291-295.

Ross, Pat (ed.). "Althea Gibson," in Young and Female. New York: Random House, 1972, pp. 71-80.

NAME: Project Staff

SUBJECT: Music GRADE LEVEL: Secondary

Title of Lesson: Black Women in Music

Group(s): Black

Key Concept(s): Discrimination

Generalization(s): Throughout American history, members of the dominant group have discriminated against minority persons in the field of music. As a result, only a small number of minority group members have been active here. Discrimination has been particularly severe for minority women, as they have had to deal with discrimination based on both sex and race (double jeopardy).

Behavioral Objective(s):

Each student will be able to write an essay on how race and sex discrimination have affected Black women in music and their responses to it.

Teaching Procedures and Activities:

1. The teacher will provide background information on slavery and the beginning of blues in the rural South.

   a. The blues has been part of the Black experience in America for over 150 years. Inform students of the observations of Fanny Kemble about slave music. For information, see pages 19-31 in The Country Blues by Samuel Charters. Also, note that the Delta, or Country blues, was started in Mississippi. Point out the location on a map; note page 48 in The Bluesmen.

   b. Teacher should inform students about the discriminatory conditions which Blacks faced in America. The blues is an expression of the difference between the Black and majority experiences in America. See The Poetry of the Blues by Samuel Charters, pages 7-10.

2. Students will read pages 1-15 in Big Star Fallin' Mama: Five Women in Black Music. The teacher should point out the following:

   a. Themes of lyrics generally fall into three categories: women/men, sex, and disasters.

   b. The first blues recording was made by a Black woman, Mamie Smith, in 1922.

   c. After the recording by Mamie Smith became popular, white record firms, such as Paramount and O.K. Records, went South to make blues recordings, very often stealing music or paying very little to performers. The recordings these companies made of Blacks were called "Race Records." They were categorized separately and sold separately from music performed by whites.

3. Students will read the selection on Ma Rainey, pages 26-39, in Big Star Fallin' Mama: Five Women in Black Music. If unavailable, read selection provided following this lesson plan.

4. Students will listen to either "Weeping Woman Blues," or "Traveling Blues," from the album Blues the World Forgot, by Ma Rainey.

   Teacher should point out and discuss the following:

   a. Her importance as Mother of the Blues.

   b. How discrimination affected her life.

   c. How her style of singing has been copied and is still used today.

   d. The fact that she also sang jazz and other styles of music.

5. Students will read the selection on Bessie Smith, pages 40-55 in Big Star Fallin' Mama: Five Women in Black Music, or, if unavailable, the selection following this lesson plan.

6. Students will listen to either "St. Louis Blues" or "Sing-Sing Prison Blues" from the album The Empress, by Bessie Smith. The teacher should point out and discuss the following:

a. Her importance as the Empress of the Blues.

b. How discrimination affected her life.

c. How her style of music and the themes of her songs are similar to that of Ma Rainey.

7. Students will read a selection on Memphis Minnie. This selection is provided following the lesson plan.

   Important facts to stress:

   a. She never became as well known as either Ma Rainey or Bessie Smith.

   b. She possessed a singing style similar to that of Ma Rainey.

   c. Unlike Ma Rainey and Bessie Smith, who were primarily singers, Memphis Minnie was an excellent guitarist and song writer.

8. Presentation on Big Mama Thornton.

   a. Students will listen to the song "You Ain't Nothing but a Hound Dog," on the album Jail. Ask students if they have every heard this song before. Note how this song was sung by Elvis Presley, who made millions from it.

   b. Students will listen to the selection "Ball 'n' Chain," on the album Jail, by Big Mama Thornton. Then have students listen to the same selection by Janis Joplin on the album Cheap Thrills. Note difference in style and how this blues song was transformed into a blues-rock song by Janis Joplin.

Evaluation Procedure:

Each student will write an essay and analyze how race and sex discrimination have affected various Black women in their music careers and their responses to it.

Resources and Materials:

Books:

Charters, Samuel. The Bluesmen, Vol. 1. New York: Oak Publications, 1967.

Charters, Samuel. The Country Blues. New York: Da Capo Press, 1975.

Charters, Samuel. The Poetry of the Blues. New York: Oak Publications, 1963.

Jones, Hettie. Big Star Fallin' Mama: Five Women in Black Music. New York: Dell, 1974.

Records:

Blues the World Forgot. Ma Rainey, Biograph Records.

Cheap Thrills. Janis Joplin, Columbia Records.

The Empress. Bessie Smith, Columbia Records.

Jail. Big Mama Thornton, Vanguard Records, 1975.

Biographical sheets on Ma Rainey, Bessie Smith, and Memphis Minnie.

MOTHER OF THE BLUES

Ma Rainey was born Gertrude Pridgett on April 27, 1886 in Columbus, Georgia.

In 1900, at the age of fourteen, she began her singing career in a talent show called "The Bunch of Blackberries." A few years later, she was noticed by William "Pa" Rainey, a minstrel show manager. They were married on February 2, 1904. Gertrude Pridgett then became the star of the Rabbit's Foot Minstrels, the show Pa owned and managed, and took the nickname of "Ma" to match her husband's.

Eighteen-year-old Ma Rainey traveled with the minstrel show for nearly thirty-five years and went all over the South, the Midwest, and Mexico. Most of her tours were in the South, however, due to discrimination against Blacks. Because Black minstrel shows were generally confined to the South and to Black communities, Ma Rainey's trips to the North were for the purpose of recording. Her first recording for Paramount was made in 1923. During her career, Ma Rainey recorded approximately 100 record sides and was rarely at a loss for material.

The Rabbit's Foot Show and other Black minstrel shows consisted of various musicians, singers, acrobats, and comedians. These shows were the model for vaudeville shows, which had mostly white performers.

Ma and Pa Rainey earned a better-than-average income for Black performers in other ways. It was extremely difficult for them to inform communities that they would be presenting a show. Radio and television did not exist. There were few telephones and automobiles. Travel by railroad was too expensive. Hence, Black people printed newspapers in an attempt to inform people of events. These papers were illegal in some areas and strongly discouraged in others. In short, communication was a serious problem.

Minstrel shows were extremely important to Blacks. The shows were an avenue of creative expression through music, satire, and comedy. The blues, as a form of music often presented in these shows, was a natural outgrowth of the oppression Blacks faced.

Ma Rainey was one of the best known and most popular performers. This was largely due to the fact that she was a southern Black who understood and related to her audiences. She pioneered many aspects of blues singing: blues notes, moans, and hollers. For this reason, she is called the Mother of the Blues. Ma Rainey sang not only the blues, but jazz and other styles as well.

Ma Rainey continued to tour until 1935. She died on December 22, 1939. Ironically, her death certificate gives her occupation as housekeeper.

Resource:

Jones, Hettie. Big Star Fallin' Mama: Five Women in Black Music. New York: Dell, 1974.

BESSIE SMITH--EMPRESS OF THE BLUES

Bessie Smith was born in Chattanooga, Tennessee. Everyone agrees that she was born on April 15; however, no one is certain whether the year was 1894 or 1898. Her father, Moses, a Baptist minister, died shortly after Bessie was born. Her mother, Laura, died young trying to take care of her seven children. Bessie, aged nine, and her brothers and sisters, then went to live with her oldest sister, Viola.

When Bessie was 8 years old, she and her brother Clarence performed on street corners for money to help support the family. She did this because young Black girls in the South had few choices. They could get jobs babysitting, cleaning people's homes, and doing laundry (without a washing machine) for around 3 dollars a month. Bessie preferred to sing.

At about the age of twelve, Bessie began performing with Ma and Pa Rainey. During the years she was with them, she learned a lot about show business. She learned how to dress, how to make clothes for the stage, and how to sing.

Around the age of sixteen or seventeen, she began performing with Pete Werley's Florida Cotton Blossoms. Mr. Werley took advantage of Bessie and paid her only 10 dollars a week.

In the early 1900's, record companies refused to record Black musicians. This caused resentment among Black people because they wanted to hear their favorite artists. After the release of Mamie Smith's recording in 1922, record companies began to realize that there was a market for the records of female blues singers. Once they began to record these women, they took advantage of them. They were paid very little and most of their music was stolen.

Bessie Smith had a difficult time getting into records. Most companies felt she was too loud and not refined enough. By the end of 1922, Columbia Records began to record her music. This happened because Frank Walker, the man in charge of recording, felt that she was good. She was paid 125 dollars for each album side she recorded, a lot less than white performers were paid.

Bessie Smith's voice was rich and full. Like Ma Rainey, she could sing just about anything, popular songs as well as the blues. Unlike Ma Rainey, she generally did not perform jazz. She had the very special talent of filling her songs with emotion and meaning. Bessie always knew what she was doing musically, and very rarely made mistakes. She also took great care to pronounce her lyrics clearly, unlike most country blues singers of her day. Unfortunately, because recording in the 1920's and 1930's was not as good as it is today, her careful pronunciation often does not show. Bessie Smith had incredible voice control and could hit just about any note. Because of her talent, she became very popular in the Black community. She also became popular with many whites and sometimes appeared for "whites only" audiences.

Although Bessie was beautiful, talented, and became rich and famous, she was not a happy person. She often drank to relieve her personal unhappiness. Her drinking got worse and many of her old friends began to refuse to work with her.

Due to the Depression and the fact that Columbia Recording Company went bankrupt, Bessie lost most of her wealth in the early 1930's. For the next few years, she had to work very hard, getting jobs where she could, in order to survive.

In 1937, it looked as if she would again become successful. There were possibilities that she could make more records and a movie. In September, she was involved in a car accident in Clarksdale, Mississippi. She was taken to a "whites only" hospital where she was refused admittance. Some believe that by the time she was taken to a hospital that would care for her, it was too late. Bessie Smith died, and the world lost one of its greatest performers.

Resources:

Jones, Hettie. Big Star Fallin' Mama: Five Women in Black Music. New York: Dell, 1974.

Moore, Carmen. Somebody's Angel Child: The Story of Bessie Smith. New York: Dell, 1969.

MEMPHIS MINNIE

Minnie Douglas was born in Algiers, Louisiana. Her exact birthday is not known, although the dates of June 3, 1896 and June 24, 1900 are commonly given. Her family moved to Memphis, Tennessee when she was eight years old. She taught herself to play the banjo, then the guitar. At the age of fifteen, she was singing at parties and on street corners. She also picked up the name of "Kid" Douglas.

In the early 1920's, Memphis Minnie was married to Casey Bill Weldon, a blues guitarist and singer. By 1929, when she began to make her first records, she was married to Joe McCoy, most often known as Kansas Joe. Most of Memphis Minnie's best recordings were made during the early 1930's with Kansas Joe. It was during this period that she recorded "Bumble Bee Blues," one of her best-known and best-loved songs. She recorded the greatest number of songs throughout the 1930's and 1940's. About 1930, Minnie and Kansas Joe moved to Chicago. They ended their marriage during the mid-1930's. She then married Ernest Lawlar, a guitarist, better known as Little Son Joe. They worked together and made many recordings. Memphis Minnie made her last records in the early 1950's. During her lifetime, she recorded over 200 album sides.

Although Memphis Minnie never became as famous as either Bessie Smith or Ma Rainey, she was one of the most talented of the female blues musicians. She was a fine singer, with a style similar to that of Ma Rainey. However, unlike Ma and Bessie, who were primarily singers, Memphis Minnie was also an excellent guitarist and songwriter.

Memphis Minnie was forced to give up her musical career because of a stroke she had in the early 1960's, which left her paralyzed. She died in Memphis, Tennessee on August 7, 1973.

Resources:

Memphis Minnie--Blues Classic 1. Arhoolie Records. Berkeley, Calif.

Memphis Minnie, Volume 2. Blues Classics Records. Berkeley, Calif.